

THE DIOCESE OF TRENTON

REV. WALTER T. LEAHY

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THE CATHOLIC CHURCH

OF THE

DIOCESE OF TRENTON, N. J.

COLLECTED AND COMPILED

By REV. WALTER T. LEAHY

Author of "Clarence Belmont," "The Child of the Flood," "Wilfred Sweet," etc.



Jubilee Edition

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BISHOP OF TRENTON

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DEDICATION

TO THE

RT. REV. JAMES A. McFAUL, D.D., LL.D.

SECOND BISHOP OF TRENTON, N. J.,

DEFENDER AND PROMOTER OF ALL CATHOLIC INTERESTS IN STATE
AND NATION; AS WELL AS TO HIS VALIANT BAND OF
SELF-SACRIFICING AND EFFICIENT CLERGY
PAST AND PRESENT THIS
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PREFACE.

WHILST sending forth these sketches to the public we are fully aware how imperfect they are in many details, but as all students of history know how difficult and laborious is the task of collecting historical data, we feel we can claim their kind indulgence. Therefore let this be considered only the basis of a better and more complete work, prepared by a more competent author.

Much of the early history of our Churches and Missions was never committed to writing, and many traditions of persons and places are forever lost because no one attempted the work we have undertaken.

That the notes gathered within these pages will be of interest to our Catholic people we are sure, for these narratives record the heroic sacrifices and the devoted zeal with which were laid the foundations, so strong and deep, of Church and school at times when it was hard to be a Catholic.

It was the Rt. Rev. James A. McFaul who first suggested and later on arranged for the writing of these annals, and to his constant encouragement is due its completion.

Acknowledgement is also due to the Rev. Rectors of the Diocese, who, by their prompt kindness have helped to furnish correct data, photos, and the plates used in this volume.

A special feature of this book is the correct and interesting biographies prepared by the Rev. William H. Miller, of Plainfield, N. J., whose attention to this department deserves the hearty thanks of all.

Nor would we pass over unnoticed the many beautiful engravings of priests and churches, so assiduously collected by the Rev. Gregory Moran, of Laurel Springs, N. J.

With pleasure and gratitude do we also pay our tribute of thanks to the following helpful sources of information:

1. The Catholic Church in the U. S.....*Shea*
2. The Catholic Church in New Jersey.....*Flynn*
3. American Catholic Historical Researches.....*Griffin*
4. The Irish Catholic Register.
5. History of the Catholic Church in New York.....*Bayley*
6. Records of the Diocese of Trenton.
7. Baptismal Registers of various Churches.
8. Historical Notes of Peter J. Backes.

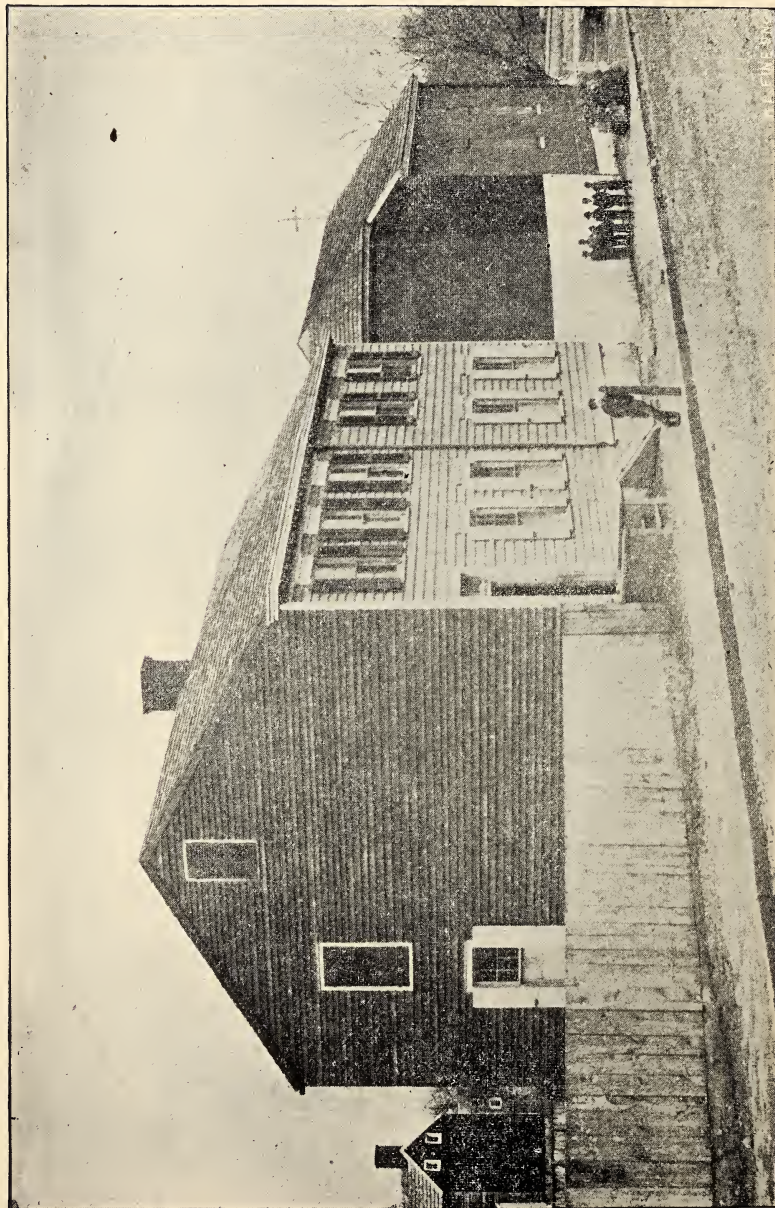
9. The American Catholic Historical Society Records, *Rev. Thomas Middleton, D.D., O.S.A.*

Also the following parish sketches and souvenirs:

A Century of Catholicity in Trenton, N. J.....	<i>Fox</i>
A History of the Vineland Parish.....	<i>Dittrich</i>
St. Mary of the Lake, Lakewood.....	<i>Healey</i>
History of Catholicity in Bound Brook.....	<i>O'Connell</i>
Sacred Heart Church, Riverton.....	<i>Hendricks</i>
Catholicity at Hightstown.....	<i>Dullard</i>
St. Augustine's New Church, Ocean City, N. J.....	<i>McCloskey</i>
St. Philip and James Church, Philipsburg, N. J.....	<i>McCloskey</i>
Our Lady Star of the Sea.....	<i>Petri</i>
Parish Kalendar, St. Peter's, New Brunswick.....	<i>O'Grady</i>
The New St. Nicholas, Atlantic City, N. J.....	<i>McShane</i>
St. Mary's Parish Messenger, Salem, N. J.....	<i>Lyons</i>
Immaculate Conception Church, Trenton, N. J.	
St. Mary's, New Monmouth, N. J.....	<i>O'Connor</i>
The Parish Messenger.....	<i>Mulligan</i>
And to all others who have supplied data of any kind.	

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ST. JOHN'S CHAPEL AND SCHOOL, TRENTON, N. J.
(The First Catholic Church in New Jersey. 1814.)

CHAPTER I.

THE JESUITS IN NEW JERSEY.

It was Cicero who said that history was "the witness of ages, the torch of truth, the life of memory, the oracle of life, the interpreter of the past, and to be ignorant of what happened before one's birth is nothing less than to remain in a continual state of childhood." Granting that this old saying is only partially correct, we can truly say that history, when properly written, is not only one of the most useful branches of human knowledge but is a most fascinating study; for, by means of history, we can live in the past and learn the manners and customs of people separated from us by long distances and remote ages. The Bible is the oldest history we have to-day, and, consisting as it does of the inspired writings of Moses, and the Prophets, the Evangelists and early Missionaries, from its pages we can learn the thoughts, the words, and the actions not only of God's chosen people, but also of those with whom they had dealings in peace and war. These heroes and saints are marshalled before us in grand procession, Patriarchs and Prophets of the primitive world, nobles and peasants, freedmen and slaves, statesmen, soldiers and scholars—all acting their parts and speaking their pieces for our instruction. So vividly are these scenes described that we can follow them to-day in their simple daily lives, their family quarrels and personal bickerings, their wars, their conquests and their defeats, as if it all happened but yesterday. But nearly two thousand years have passed since the last biblical scene was enacted and the Catholic Church gathered these writings which make up our present Bible. And, as we read the histories of the past ages, and enjoy them, so we must leave some records to future sages—for every family has its genealogy, written, or rehearsed from parent to children; every nation should have its chronicles; every society its book of minutes; and so every church should have its records committed to writing. Just as we love to hear recounted the story of the past in our country's history, so we should also love to recall the early beginnings of our Church, to learn of its struggles, its hardships and its victory—its progress up to its present development.

Presuming that the Catholics of South Jersey would like to read the story of the pioneers who planted the cross at a time when it was considered a crime to be a Catholic, I have undertaken to compile these little sketches for their benefit. Errors of date and facts there may be found, but these will be gladly corrected when pointed out and verified.

Although Columbus discovered the new Western world, yet we can say he never saw New Jersey, for no settlement was made within the present borders of our State till 1606-1609, when King James I of England deeded all the lands comprising Virginia, Pennsylvania, Delaware, New Jersey and New

York and the New England States to a company of London merchants and adventurers. This whole tract was divided into North and South Virginia—later on North Virginia being called The Plymouth Colony. But nothing was done to colonize this land till Henry Hudson, an Englishman employed by Holland, sailed up the Delaware Bay, August 28, 1609, but finding the water too shallow, he returned to deep water, and skirted along the coast of what is now New Jersey, from Cape May to Sandy Hook, September 3, 1609. Here he landed and remained about one week around what is now Monmouth County and found the Indians friendly and kind. Nothing more was done toward settling New Jersey till 1621, when the Dutch West India Co. was organized and sent settlers under Jacob Mey. He entered the Delaware Bay and built Fort Nassau near the present city of Gloucester, and this whole region was called New Netherlands. They also made another settlement at Bergen Point, now Bayonne.

From this time till 1634 nothing more was done in the way of settlements in New Jersey, but in that year the English began to cast covetous eyes on this territory, and as a consequence King Charles I. deeded all the land north of Virginia to Sir Edmund Plowden. This was the second time this land was given away by those who had no title to it. Sir Edmund Plowden was a Catholic gentleman of wealth, and he, in 1634, deeded 10,000 acres to Sir Thomas Danby, on condition that he would establish one hundred Christian families thereon. Plowden's territory was called New Albion, and he was termed the "Earl Palatinate."

In 1642 Earl Plowden and company whilst sailing up the Delaware were surprised to find a settlement of white people at what is now Salem. These acknowledged him as governor. They were whalers from the New Haven Colony. Then the Earl went to live in Virginia to await the end of the Civil War in England, but during Cromwell's revolution he lost possession of New Albion.

Finally, in 1654, Charles II. deeded New Albion to his brother, the Duke of York. This was the third disposal of the land, and yet the Dutch were in actual possession of it. The Duke of York at once conveyed what is now the State of New Jersey to Lord Berkley and Sir George Carteret. Troops were then sent from New York to dispossess the Dutch, who were settled at Bergen (Salem) and Eriwomech (Camden). This was accomplished and the province of New Jersey was divided between Berkley and Carteret, Berkley taking West Jersey, and Carteret East Jersey. Later Berkley sold West Jersey to John Fenwick. Amongst the early colonists there were few Catholics, because the English laws against them were too wicked and stringent. There was room for every one except the dreaded "papists," and this condition of things lasted as long as British rule was endured in New Jersey. Consequently, as American Catholics, we owe naught but contempt to the English system of government, which not only robbed our Catholic ancestors in England and Ireland of their churches and convents, but carried its tyrannical laws to oppress us in this new world.

For many years the Catholics of New Jersey were under the care of the Bishops of Baltimore, but from 1808 to 1853 the Bishop of Philadelphia supplied the West Jersey Missions, and the Bishop of New York supplied the East Jersey Catholics with priests. In 1853 the Diocese of Newark, New Jersey, was formed, and this comprised the whole State till, in 1881, the Diocese of Trenton was formed.

FATHER SCHNEIDER, S. J., 1741-1758.

To learn the date and circumstances of the earliest consecutive efforts of the Catholic missionaries in what is now the State of New Jersey, we must go back to the beginning of the glass industry in the United States. The pioneer glass-blowers of New Jersey were Catholics, as the following item copied from old family records of Charles Casper of Salem, N. J., will show:

"Caspar Halter, John Martin Halter, Simon Greismeyer, Johann Wentzel, skilled glass-blowers, from Belgium, came to this county of Salem, N. J., under contract to blow glass for Caspar Wister, and to teach Caspar Wister and his son Richard the art. The blowers were to get one-third of the profits. Captain Wister agreed to pay Captain James Marshall 58£ 8s for their passage. They sailed from Rotterdam, Holland, Dec. 7, 1738, and arrived in the Spring 1739. In the same year of their sailing (1738) the said Caspar Wister purchased from Amos Penton one hundred acres of land bordering on the Alloway Creek, in Salem Co., N. J. With the assistance of these men he erected a glass factory on part of this tract and in 1740 began its successful operation."

The location of this old "Wister glass house" is still pointed out about two miles from the present Allowaystown, and about eight miles from Salem. The place was called Wistarburg in honor of the founder. There is very little there now to recall its early history.

These four families, with others that came later from Germany and Ireland, formed the first regular Catholic Mission centre in New Jersey, although there is a record, as was said, of scattered missionary trips previous to this time. Their nearest Catholic Church was old St. Joseph's, Willings Alley, built in 1741 by Rev. Joseph Greaton, S. J., whose assistant, Rev. Theodore Schneider, became the first regular missionary of New Jersey. His labors extended not only over all Eastern Pennsylvania and Delaware but over all of the territory of what is now the Diocese of Trenton, N. J., and we regret very much that the notes contained in his Registers do not furnish us with a more detailed account of his travels. As it is, we can trace him through Gloucester, Salem, Cumberland, Burlington, Somerset, Hunterdon, and Warren Counties only, although we can presume that no part of New Jersey escaped his indefatigable search for Catholics who needed the graces and consolations of religion.

Each year the number of Catholics increased, and good Dr. Schneider continued to come, whenever possible, to say Mass, baptize, and bury the dead. For a long time he was obliged to travel in the disguise of a physician, as

by a law of West Jersey, Catholics were denied liberty of conscience. This law remained on the statute books till 1844, when it was repealed. So much for our boast of freedom and religious toleration in Colonial times. In 1748 Father Schneider was sent to take charge of the German settlement at Goshen Hoppen Farms, and although this appointment took him away from Philadelphia, yet he continued, yearly or sometimes oftener, to attend to the Catholic Germans scattered about Philadelphia and West Jersey. A study of this good priest's Register shows us how zealous and untiring he was in seeking out and ministering to the poor and persecuted Catholics. There is still extant his missionary missal, which he copied with his own hand.

It was indeed a fortunate thing for the early Catholics of New Jersey that they had three such excellent priests to minister to their spiritual wants as Fathers Schneider, Farmer and Groessl, men of great physical and mental gifts as well as zealous missionaries. From 1743-1793, a period of fifty years, these three great men traversed the territory which is now comprised in the Diocese of Trenton, besides attending the Catholics of Eastern Pennsylvania and Delaware. Leaving the history of their labors in the two latter places for another to relate, we will confine ourselves to their work on the West Jersey Missions only, where, with long journeys over rough country roads, through primeval forests and hot, sandy, pine barrens, they carried their missionary outfits from place to place without any of the helps of modern travel, resting at wayside inns, or rude farm houses, saying Mass and administering the sacraments in workshops or private houses wherever they could get a room suitable to accommodate the people.

Taking Father Schneider's baptismal register as the basis of our information, we find his first New Jersey visit was on October 5th, 1743, when he baptized John Martin Alter, son of John Martin and Catherine Alter, near the glass-works (Salem Co.). That he always said Mass during these visits we may be certain, for all Catholic missionaries try to do this.

On the following March 18, 1744, we find him baptizing, at the home of Maurice Lorentz in New Jersey. Yet, as there were two families of this name, and both homes were visited by the priest, we find one was at Haycock, Pa., and another in New Jersey. Just where the New Jersey Maurice Lorentz lived is at this date impossible to determine, but by comparing dates and distances as well as names of persons and places, the compiler feels this house must have been somewhere in (old) Hunterdon County, within easy driving distance of Haycock, Pa. Trenton (Littleworth), or Lambertville would answer these requirements.

On the following April 25th he returned to Glass-works, Salem County, which proved later to be his chief mission centre in West Jersey, and from which sprung up several other missions, and these in time became the nucleus of the present parishes of Salem, Woodstown, Swedesboro, and Bridgeton.

1744, May 9, he was at Branson's Iron Works, where he baptized Margaret Madin and Margaret Maxwell. Neither can we locate these works positively now, but the compiler ventures the conjecture that these works were located at Batsto, founded by M. A. Peason, about 1735, and continued till the Revo-

lution. Ten days later, May 19, 1744, he was at the home of "Jacob Franz in New Jersey," where he baptized Helena Frantz. Seventeen days later, June 6, 1744, he baptized Simon Alter at Matthew Geiger's, Salem County, also John Henry Geiger, a son of his host, on the same day. 1744, August 29, he was again at Branson's Iron Works and baptized Richard Normand. 1746, October 6, at Matthew Geiger's, he baptized Theodore Wentzel, Daniel and Johanna Dorsey, Peter Gill and Philip Sauter received the same sacrament 1747. This year three baptisms are recorded: Simon Altar, Simon Geiger, and Rachel Geiger, all on May 4, at Geiger's, and that of Henry Lorentz, at Maurice Lorentz'.

This ends the records of Father Schneider's baptisms in New Jersey, after which year we find no more about the West Jersey Missions till they were again taken up. As the Rev. Robert Harding was in charge of St. Joseph's, Philadelphia, 1750-1771, he no doubt attended these missions, but his name occurs only once, and that was at Burlington, N. J.

Father Schneider was born at Heidleberg, Germany, April 7, 1703. After completing his education at the University, he became a Jesuit and came to the American Mission in 1741. He was at once assigned to Philadelphia as assistant to Rev. Joseph Greaton, pastor of St. Joseph's, and was placed in charge of all the German Catholics of eastern Pennsylvania as well as the outlying missions of Delaware and New Jersey. Father Schneider died at Goshenhoppen, Pa., July 11, 1764, and is buried there.

FATHER FARMER, 1759-1786.

With no evidence to the contrary, the supposition is that when, in 1748, Father Schneider was sent to Goshenhoppen, Pa., to organize a parish for the Germans of that section, some one else was placed in charge of the New Jersey missions, but who filled up the gap from 1748-1759 (a period of eleven years), we do not know, unless it was Father Greaton himself or his successor, Father Harding.

Whosoever took charge, we know, found missions established at the Glass-works in Salem County (Allowaytown), at Geiger's in Pilesgrove (Sharptown), at Bound Brook, at Branson's Iron Works (?), and at the home of Maurice Lorentz (Hunterdon County?).

Such was the condition of Catholicity in West Jersey when, in 1758, Father Farmer became assistant at St. Joseph's, Philadelphia, with the care of the outlying missions in Delaware and New Jersey.

This great Jesuit Missionary began his labors in West Jersey in 1759, and on March the 15th he records a baptism at the house of Matthew Geiger, Salem County, which was the same place attended by his predecessor, Father Schneider, S. J. To this Mission in Salem County he came again on June 27th, and records two baptisms, and on the following August, the 22d, records one baptism. He returned on October the 3d and 8th, and baptized three more children.

From March, 1759, to November, 1762, Mass was said in the home of Matthew Geiger, and from January, 1763, to November, 1770, it was continued at Adam Geiger's. Whether or not there were two different houses, we do not know; perhaps Adam Geiger was Matthew's son, or maybe his brother. Any statement on the subject would be mere conjecture with our present evidence. Neither has the Geiger house been yet positively located. Facts, seeming to place it at Alloway's town near the Glass-house, where the people lived. In August, 1766, we find on record that Rev. Father Harding baptized a child by the name of Foulon, but whether or not he came oftener to Salem County we do not know.

In May, 1770, Father Farmer again visited the Mission at Pilesgrove and continued attending this Mission until 1780. Where he said Mass on these occasions it is at present impossible to designate, as all traditions are lost, and in his baptismal register the words Pilesgrove, Salem Co., are all that we find, but the names of the people are the same as those he ministered to near the glass-house. This much, however, is certain, the Pilesgrove Mission was in the vicinity of Sharptown, now part of the Woodstown Mission, and, as was once reported to the author, in the home of old Richard Duerr on the outskirts of the village of Sharptown was the place.

In the following year, 1771, he opened another Mission at what he calls Cohansey Bridge (now Bridgeton, N. J.). And again we find some of the names of the old people from the glass-house at Salem County. What was the matter? As their numbers increased some were obliged to find employment on the farms, and engage in other occupations. An old nail forge near Cohansey Bridge drew some away, and by dividing up the Mission the people could be better accommodated. The glass-house was on the decline. Then came the exciting time of the American Revolution when the colonists were all aflame over their liberties. Everything was unsettled, the colonists knew not what the future would bring them. Besides they were divided, some favored England and others called for a separation and war. Trade was at a standstill, building operations had practically ceased. The Provincial Congress offered great encouragement to the manufacture of salt, salt petre, gunpowder, and steel. Under the stress of circumstances the Wister glasshouse of Salem County drew its fires and closed in October, 1775. The few Catholics remaining scattered to other places finding employment elsewhere. Quickly followed the battles of Lexington and Bunker Hill and every man that could bear arms was counted upon to help the colonists in their desperate struggle with the English tyrants, and although Father Farmer continued his visits to Cohansey Bridge and Pilesgrove, yet he found more of his able-bodied men had gone to the war. Being himself an ardent American patriot, he encouraged his people and refused to desert those whom age or illness kept at home. Twice each year he visited these Missions, and when the war was over many of his people were numbered among the dead; their old homes were broken up forever, and those who were left sought life in other places under the new conditions of government. Wisterburg, with its glass-house, was gradually abandoned, so that now only a few traces mark its former site. The records

show him to have been in Salem County as late as August 18, 1781, where he baptized Mary Mackay, of William and Elizabeth Mackay, at Woodstown. This is the last entry he makes of his West Jersey Missions, although we find him at Mt. Hope, Morris County, in October, 1781. Thus we see that from Wisterburg, near Salem, N. J., the descendants of the early Catholic settlers spread over, not only Salem County, but also into Gloucester and Cumberland, and some of their descendants are still living, notably the Caspars, the Lawrences, the Kigers, the Halters, the Kellys, the Magills, the Ewens, the Martins, the Millers, and others of the adjoining counties, but few, if any, of them profess the faith of their fathers; nay, some are bitter and bigoted enemies of the Catholic Church, so dear to their Catholic ancestors.

But these were not the only Missions opened by this zealous priest within the boundaries of the Trenton Diocese, for in November, 1771, he held services in Burlington, also in Somerset and Hunterdon Counties. In 1774, continuing to visit Burlington till November, 1781, and Hunterdon till 1788. Somerset he only attended once, baptizing at Millstone on May 29th, 1771. In October, 1776, he was at the old "Change Water Furnace," near Washington, Warren County, where he baptized, and returned thither in 1781. Thus his labors extended over the whole of East Jersey and into the City of New York, where he gathered the first congregation of Catholics. In 1778 he opened a mission in Gloucester, N. J., which he attended for three years.

During this time Father Farmer's headquarters were at old St. Joseph's Church, Willing's Alley, Philadelphia, where he helped when not on missionary duty. It was his custom to leave old St. Joseph's and cross the Delaware to Gloucester, going thence on horseback, or by the old post-stage, through Woodbury, Swedesboro, Sharptown, in Salem County, where he met his little flocks. Later on when the number of his Missions increased, he made the tour of the counties quarterly at the northern Missions on his monthly visit to New York City and attended the southern counties on his homeward trip. This was usually about March, June, August and November, and as the people rarely saw any other priest we can easily imagine how pleased they were to meet again, how they talked for hours over the events of the past three months, how the infants were brought for Baptism, the children for catechism and the adults came for Confession and Holy Communion. Occasionally there was a marriage at these visits, and of course rejoicing. Again the little altar was put in place with its clean linens and wax tapers, whilst the good priest brought from his valise the altar Stone and Chalice and Vestments. Again the Bread and Wine was blessed, and Christ was once more bodily present among these poor persecuted iron and glass workers. The doors and windows were closed for fear of their enemies, and yet Christ was in their midst on their humble little altar in their earnest hearts, and, when the celebration of the Sacred Mysteries was over they rose up strengthened to go about their daily labors with renewed energy and zeal. As it was here in Salem County so it was at each settlement where Father Farmer stopped, perhaps, with a little variation of more poverty in some places than in others, but everywhere there were real piety and devotion.

These journeys he made quarterly, and we must remember that when Father Farmer traversed New Jersey there were no railroads,—steam engines being then unknown (1759-1785). Travel was chiefly by sailing vessels on the rivers. Many journeys were made even on horse back or by stage. These regular visits Father Farmer continued for twenty-eight years through rain and shine, heat and cold, and seemed never to weary of his life of hardship and trials, but in 1785 his naturally strong frame gave way.

On April the 10th, 1785, he started on what proved to be his last missionary trip through East and West Jersey to New York City. This time he did not tarry long but hastened back to Philadelphia, and arrived on May 7th, 1785. In a letter to Bishop Carroll, then his superior, dated May the 16th, he wrote: "Such is my weakness of late that exercise and application, both of body and mind, must be short and interrupted." Father Farmer, finding himself unable for the work upon the missions and knowing the want of a good active missionary, opened a correspondence with a young priest, Rev. Lawrence Graessl, who had been a Jesuit novice at the time of the suppression of the Society. Accepting the request to join him on the American mission, Father Graessl arrived in Philadelphia in November, 1787, and was surprised to learn that his friend, Father Farmer, had died on August 17, 1786, at the age of 66—twenty-eight years of which were spent in the charge of New Jersey Missions.

Father Farmer, whose real name was Ferdinand Steinmeier, was born October 13, 1720, Suabia, Germany. At 23 he entered the Society of Jesus, and was appointed to the Chinese Mission, but God changed this appointment to America. He arrived at Philadelphia June 20, 1752, and was placed in charge of Lancaster, Pa., where he remained for six years, until, in August, 1758, he was transferred to Philadelphia. He had joined the Maryland Province in 1757.

Father Farmer was one of the noted men of his time—a co-laborer and subject of Bishop Carroll—a fellow citizen of Benjamin Franklin, a contemporary of the great Washington. As a citizen he classed as a patriot, as a scholar, he ranked high, having been selected as one of the first trustees of the University of Pennsylvania; as a missionary, he was pious and indefatigable.

FATHER FARMER, S. J., is thus described by Mrs. Corcoran of Philadelphia, who knew him well: "He was tall and upright, of a ruddy pleasing countenance, graceful in manner and fluent in conversation, and a welcome guest at the table of the Catholics and Protestants, partaking moderately of the good things placed before him; not infrequently called from the hospitable board of some wealthy citizen to anoint the dying, or advise the doubtful, and always leaving a void behind him. In his disposition he was gentle, like his model, yet showing by the bright flash of his light grey eyes that he could feel for his Master's honor and defend His cause. He was a philosopher and an astronomer, intimate with the literati of his day."

FATHER GRAESSL. November, 1787-October, 1793.

Father Farmer died in October, 1786, but Father Graessl did not arrive in Philadelphia till November, 1787. He soon took up the burden which Father Farmer had so recently laid down, and from November, 1787 to October, 1793, a period of six years, he ministered faithfully to the German Catholics of Philadelphia and attended regularly to the wants of the West Jersey Missions. Following in the footprints of Father Farmer, we find him at the old missionary centres in Salem, Cumberland, Burlington, and Hunterdon Counties, no doubt often speaking broken English, but always faithful and kind.

The absence of any baptismal records from 1787-1790 prevents us from following Father Graessl in his early missionary trips. Consequently not till 1791 have we any idea of his West Jersey labors.

1791, April 9, at Deerfield, Cumberland County, Father Graessl said Mass in Matthew Miller's and baptized his son Matthew, and on the next or same day we find him at Penns Neck, Salem County, where he baptized John Huber.

On June 26, 1791, he was again at Deerfield and baptized Anna Schreiner, and on the following October 30 he gave baptism to John Haines.

For the year 1792 we find five baptisms at Deerfield, Cumberland County, Chas. Howel, Chas. Miller, Samuel Huber, Samuel Bender and Jeremiah Glinn, November 20 and July 29 respectively by Father Graessl, and on September 24 Father C. V. Keating officiated in Hunterdon County, baptizing two children, also on September 30, same year, we find him attending the Burlington Mission, baptizing Elizabeth Parsons.

1793, May 25, Father Graessl held services at Woodbury, where he baptized John Daly, thence proceeding to Deerfield and baptizing Anna Howell. On May 29, of the same year, he baptized at Deerfield Samuel Cuen, Susanna Miller and Honora Mooney. This was the last time that Father Graessl visited West Jersey, for during the following summer the terrible plague of yellow fever broke out in Philadelphia, and before it was over Father Graessl with Father Flemming fell victims to this terrible sickness, in the discharge of their duty.

Father Graessl's constitution was not as robust as was that of Father Farmer, and in the early part of 1793 he contracted a severe cold which, aggravated by the hardships of missionary life, soon brought on consumption. So great was his zeal that when not on missionary duty in New Jersey or Delaware, he spared not himself in ministering to the Catholics of Philadelphia and vicinity, so that his saintly life was the wonder of priests and people alike.

With his parents and friends in Germany he always kept up a correspondence, for their edification and his own encouragement.

The following extracts from a letter to his parents, dated Philadelphia, June 19, 1793, will speak for him:

"Dearest Friends, I am sick, and, according to human understanding, my days are counted, probably before you read this, my body will rest in the grave, but let the splendid view of eternity be our consolation. My sickness I caught during my last mission through the extremely sandy roads of Nova Caesera (New Jersey) on a hot summer day. Pains in the chest, short breath, a dry cough, fever setting in every evening, nightly sweats, are the symptoms of the sickness, whatever you may call it." (Consumption.)

Then referring to his election for coadjutor, he says: "The election took place in the beginning of May, and, dearest Parents, the choice fell on your poor Lawrence. Whilst my name, birthplace, etc., went to Rome to receive the approbation of the Pope, I shall leave this world to rest forever from the sufferings of my earthly pilgrimage.

Your affectionate, unto death faithful,

LAURENCE GRAESSL."

In his mission trips, we can presume, he must have covered about the same territory as did his friend and predecessor, Father Farmer. A detailed account of these would be of great interest now, but where shall we find it?

As the good missionary had announced to his friends across the sea, he had been selected as co-adjutor to Bishop Carroll in May, 1793, and the recommendation of his appointment had been forwarded to Rome for ratification. In January, 1794, Rome confirmed the Bishop's choice, and the Bulls of his appointment were returned to America, but when they arrived Father Graessl was dead, he having died in the previous October, but owing to the slow modes of travel, a letter took three to four months to reach Rome. The telegraph was not yet in use. And his was the death of a saint, for when, in 1793-94, that dreadful plague of yellow fever ravaged Philadelphia, Father Graessl, contracting the disease on sick-call duty, died a martyr to charity in November, 1793.

Rev. Lawrence Graessl was born August 18, 1753, at Rumansfeld, Bavaria, entered the Jesuit Novitiate in 1771, and having been invited by Father Farmer to labor on the American Mission he did so.

Father Graessl was the last of the early Jesuits to do regular missionary work in West Jersey, for although the Jesuits remained in charge of these Missions, yet they were attended by secular priests from 1793-1797. Father Michael Ennis ministered to the English-speaking people, and Father Joseph La Grouge watched over the spiritual interests of the scattered Acadians and the French refugees who began to flock to West Jersey at this period. Both of these priests died of yellow fever in the plague of 1797, when over 3,000 died of this scourge.

After Father Graessl's death, Rev. Leonard Neal was placed in charge, 1793-1798. Father Neal had come from Maryland to assist his brother priests in plague-stricken Philadelphia. In 1798 he was recalled from the New Jersey Missions and made President of Georgetown College. Two years later he was appointed Coadjutor Bishop of Baltimore, 1800, and succeeded Archbishop Carroll in that See. Father Neal was the last of the early Jesuits in

charge of missionary work in West Jersey, and when in 1798 he left for Georgetown there was not a single Catholic Church structure any where in New Jersey. That was about one hundred and eight years ago; now (1906) we may count one hundred and forty-four churches and missions. Father Ennis died of yellow fever in 1798.

CHAPTER II.

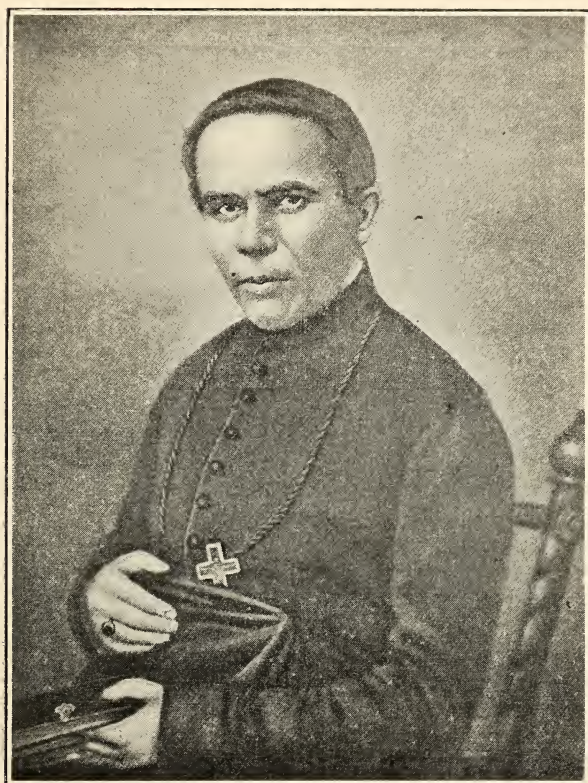
NEW JERSEY UNDER THE BISHOPS OF NEW YORK AND PHILADELPHIA.

OLD ST. JOHN'S, TRENTON, N. J.

From records held by Col. Washington Roebling it can be definitely stated that Mahlon Stacy was the pioneer settler on what is now the site of the City of Trenton. From other records it can be ascertained that this Mahlon Stacy was the same individual who, with Isaac Pearson and John Burr, opened the first iron works in New Jersey at Mount Holly. Taking the statement of Col. Roebling as historical truth, we find that as far back as 1679 and 1680 two "Labadists," Jasper Dankers and Peter Sluyter, from Wiewerd, Friesland, visited this section, then called the Falls of the South River. But as the Stacy and his neighbors were Quakers, there was no need for priests, and so travellers passed on in their missionary tour. At this date there was no idea of a town, it was merely a hamlet. The town was not founded till much later, about 1720, and was then called Littleworth, a name it retained for several years. About 1825 this name was changed to Trenton in memory of William Trent, who was the chief owner and most prominent inhabitant of the town. Trenton received a city charter in 1792, but long before this there were Catholic settlers scattered about, depending for religious services upon the Jesuits or other visiting priests who happened along. That priests from Philadelphia and New York visited this place as early as 1693 we know, for we find traces of a certain Father Smith having passed this way on his journey to Maryland from New York, stopping at Burlington, N. J., also, but the bitterness of bigotry against Catholics compelled them to practice their religion discreetly, or to suffer the consequences.

In fact there were few churches of any kind in New Jersey till after the Revolution. After the opening of old St. Joseph's, the scattered Catholics of Trenton went to that city. That Father Schneider (1743-1759) or Father Farmer (1759-1786) visited this city for services we have no positive evidence, but we find Father Graessle at Burlington in 1787, and we find a station at Hunterdon County attended by Father Farmer in 1792, and this we conjecture was Trenton, which town was in Hunterdon County at that time.

The spread of the Catholic Church in Trenton had many obstacles to contend with in its early days, some from without the fold, but some from within. About the year 1750 there came to this section an apostate priest called Houdin. This unfortunate man had been ordained in 1730 by the Arch-Bishop of Treves, and, coming to Canada, he was placed in charge of a



BISHOP NEUMAN.

convent of Recollects in Montreal, where, yielding to his passions, he left the church on Easter Sunday, 1747. The Protestant people received this unfaithful wretch with open arms, and gave him \$150.00 pension from the Society for preaching the Gospel in Foreign Parts. This brought him to New Jersey, and he preached at Anntown, Allentown, Bordentown and Trenton, adding new fuel to the flames of bigotry which already surrounded the church. This French apostate finally settled at New Rochelle, New York, in a parsonage built for him by the Protestants of the country. He died in October, 1766, leaving two children, and his body was buried near the chancel of the Protestant Church. The changing of street lines and the demolition of the church left his ashes under the public street.

From 1792-1807 we find a Rev. Anthony Smith, living at Princeton in the old Toulane family. Many such families had settled in this section of New Jersey. Father Smith's tombstone is still to be seen in the old Princeton grave yard.

The refugees, having fled from the terrors of the French Revolution, began to settle around Trenton, Mount Holly and Princeton, and the French priests often visited them from Philadelphia, as the following item received from Father Middleton will prove:

April 1st, 1799, at Trenton, Rev. John Baptist Boury baptized Louis Charles Francis Theodore Grenau, 17 years of age, born of Charles Francis Grenau of San Domingo and Madam Arnoux, there being no Catholic Church in Trenton at that date.

We also find traces of Father Merthie de Legrange of St. Joseph's, Philadelphia, having ministered to these Trenton Catholics; also of Dr. Carr, 1797, and of the Rev. Bernard de Bornial on May 6 and 20, 1798. Rev. George Staunton baptized two nieces of Stephen Girard, then living at Burlington (1810).

There were a great number of Catholics in Trenton at the beginning of the 19th century we are positive, because Bishop Carroll in one of his letters writes that on September 8th he was obliged to stop off at Trenton to straighten out some tangle that, as he himself remarks, the evil spirit was always making for him.

Also a Nicholas Keefe of Lamberton (1803).

About 1804 Catholic services were held in the printing office of Isaac Collins, in the house which stood on the corner of Queen and Second Streets (now Broad and State). Whether or not Isaac was a Catholic we do not know. From 1811-1814 services were held in the home of John D. Sartori, a Catholic gentleman then living on Federal Street. The priests who attended the Catholics of Trenton and other South Jersey Missions at this date came from old St. Augustine's, Fourth and Vine Streets, Philadelphia, as at that time there were only four Catholic Churches in Philadelphia—Old St. Joseph's, Holy Trinity, St. Mary's, and St. Augustine's, and to the last of these was given the care of the Jersey Missions as we have said above.

When the number of Catholics increased, it was decided to secure a lot and erect a church. This was considered rather a venture at this time, as

Catholics had very little standing in the community. But, nevertheless, Captain John Hargous and John Baptist Sartori, with the consent and encouragement of Bishop Egan, purchased a lot corner Market and Lamberton Streets. From the Court Records we find that the title of this lot was transferred in 1816 to John B. Sartori who held it as President of St. John's Catholic Chapel of West New Jersey.



OLD ST. JOHN'S CHURCH, TRENTON, N. J.

In 1804 Rev. Philip Stafford united in marriage John B. Sartori and Mary M. Henrietta L'Official de Woofoin of San Domingo. In the same year Father Stafford baptized Peter Callen, Catherine McKenney, Eleanor McDonough, Edward Sheridan and Peter Place, all at Trenton.

This section of Trenton was then called Bloomsbury, but most of the Catholics lived in the adjoining district called "Lamberton," and the Church seems to have been erected as early as 1814 and held under a sales agreement from Daniel W. Cox and wife who gave clear title to John B. Sartori as

president of St. John's Chapel of West New Jersey in trust for the Roman Catholic congregation subject to a mortgage of \$210.00 in favor of Cox. Sartori was an Italian merchant. The first church was a small brick structure, and was used till 1848.

In 1832, April 12, Mr. Sartori transferred the deed to Rt. Rev. Bishop Kenrick, and it was recorded May 4, 1832, in Burlington County. In 1839, W. S. Keene having obtained possession of the mortgage, the place was sold by Sheriff Brown for \$300.00. Thence it passed to Joseph Kennedy, to Alex. Pennington, to William Husted, to Henry Harrow, and, finally, to Peter A. Hargous, who, in 1857, transferred it to Bishop Bayley under certain conditions, viz., for the German Roman Catholics, and the right of burial for the Hargous families. This is the same property that caused the Catholics so much trouble for nearly fifty years, until, in 1883, it was retaken by the Hargous heirs and sold. It seemed to have been born in trouble, and brought trouble to all who had anything to do with it, the history of which trouble would fill a large volume. The case, *The Church of St. Francis of Assisium vs. Peter A. Hargous*, was in Chancery Court for several years.

From 1814 to 1833 this church was attended by various priests from either St. Augustine's, or St. Philip's Church, Philadelphia, with occasional visits from one of the priests of Holy Trinity to minister to the Germans. Some of these priests officiating during this period were the Rev. Fathers Doyle, Whelan, Smith, Connors, Geogham, Rafferty, Costello and Reilley.

In 1833 it was again transferred to the care of the Jesuits of Old St. Joseph's, Philadelphia, and the Rev. Richard Hardy and Father Waters were in charge. This arrangement continued till 1838, when Rev. Daniel Magorien, a secular priest, was made pastor of St. John's with the whole Trenton district as a Mission. Father Magorien was zealous and active in the discharge of his duty till 1840, when he was promoted to St. Joseph's Church, Milton, Pennsylvania, and was succeeded by Rev. John C. Gilligan, who not only advanced the interests of his Trenton flock, but erected the first Catholic Churches at Lambertville, N. J., and Bordentown. Father Gilligan was promoted to Port Carbon, Pa., 1844.

The next pastor, Rev. John Mackin, took charge of St. John's Chapel in 1844, and he began at once to put new life and energy into the people. The town was growing, and the number of Catholics was increasing, but the good priest found himself sadly hampered by an ill-chosen location. The small brick structure was inadequate, owing to every possible foot of land being used for cemetery purposes. Besides, the restrictions on the lots were so many that priest and people determined to seek another and larger site where they could erect a more suitable and commodious building.

The same year, 1844, a plot of land was secured on Broad Street, on which was erected the second Catholic Church in Trenton. On August 27, 1848, this church was dedicated by Rev. Francis Gartland, V. G., of St. John's Church, Philadelphia. The building was of brick and was called St. John's, and seemed amply large for all the needs of the congregation, but in 1856 we find

that it was again enlarged to make room for the increasing numbers. Father Mackin was a zealous and faithful priest, and was much beloved and



SACRED HEART CHURCH, TRENTON, N. J.

respected by his people. His missionary labors extended to Burlington, Bordentown and Mount Holly.

From 1844-1859 he labored to build up the Church interests, but in the latter year he was obliged to take an extended vacation in order to repair his

health. He went to Ireland, leaving the Rev. Joseph O'Donnell in his place, but in 1860 Father O'Donnell went to Princeton and was replaced by Father Young till May, 1861, when Rev. Anthony Smith was appointed to succeed Father Young, who left to join the recently established Paulist Community in New York.

Among the pioneers of old St. John's who came about 1844 or later we may mention Matthey Weldon, Peter Flannagan, John, Patrick and Lawrence Gallagher, William McAlees, James Duffy, Michael Martin, Lawrence and Joseph Sullivan, William Donohue, William Auglin, John Connell, Richard Kelly, John Dewan, and James Donovan, with their wives, their sisters, and their sweethearts.

Father Mackin opened a school in the basement with a Miss Scanlon as teacher, also a Miss Anna McCaffrey.

Father Smith soon saw the necessity of making some provision for orphans of the city, and after purchasing a house on Broad Street, opened an asylum, with the Sisters of Charity from Madison, N. J., in charge. Father Smith also built a frame school house on Cooper Street, with Peter Cantwell, John Madden, John Dumphy and James Kehoe as teachers.

Father Smith whilst in charge of St. John's seeing the increase of Catholics, began, in 1866, to plan for another church. Land was purchased corner of North Warren and Bank Streets, and the present St. Mary's Cathedral was begun, and completed in 1870. Father Smith remained at St. John's till 1869, when he resigned the old church and was placed in charge of the new one.

Father Mackin, who had returned and was in temporary charge of St. Mary's, Bordentown, was once more brought back to his old charge, much to the delight and satisfaction of the people, for they loved him on account of his many virtues, and the work he had done. Father Mackin once more took up his old work, but he was not as of yore. Age and hardship had shattered his once powerful constitution, and he lingered on, a relic of his former self, till 1873, when he died among the people he loved so much and who loved him unto the end. The crowds that thronged old St. John's on the day of his funeral testified better than any monument to his worth. He was buried near the entrance of the church, where his remains rested till they were transferred to the cemetery of the Sacred Heart.

Father Patrick Byrne of Camden was now called to succeed Father Mackin, 1873.

It was in the Fall of 1878 that Father Hogan came from Newark to take up the charge relinquished by Father Byrne. Wheresoever he looked he saw work ahead of him. The buildings needed repairs, and many improvements were called for, and, to add to all this, there was a considerable standing debt, but what complicated matters was when, on September 30, 1883, a fire broke out in the church, and in a few hours it was a mass of ruins. With renewed energy the pastor at once planned a new church, the corner-stone of which was laid by Rt. Rev. Bishop Shannahan of Harrisburg P., O. on August 3, 1884, and the present beautiful church of the Sacred Heart was completed and dedicated on June 30, 1889, by Rt. Rev. M. J. O'Farrell whilst Archbishop Ryan sang the Mass.

An interesting feature of this church structure is the fact that underneath the present building is St. John's Chapel, which might almost be considered a church.

THE STORY OF ST. MARY'S IN THE PINES, PLEASANT MILLS.

Scattered through the fragrant pine lands of Southern New Jersey are several deserted or partly deserted villages, where, seventy years ago, industry and prosperity reigned, but now ruin and desolation are seen everywhere. Streets that were once hardened with the traffic of hundreds of people are now overgrown with wild grass and weeds and but little used. The houses are silent and slowly falling to decay. The churches are seldom opened, and some are gone entirely and their very sites disputed. The old iron forges and fur-



ST. MARY'S CHURCH, PLEASANT MILLS, N. J.

naces are in ruins, or only remembered by the black cinder piles which mark their sites. Three of the tall chimneys still stand, ready to topple over at any time.

Two of these old villages are of interest to the Catholics of New Jersey, because in, or near them, were established two of the first Catholic parishes in New Jersey. They are Pleasant Mills, in Atlantic County, forty-two miles from Philadelphia, and nine miles from Hammonton; and Port Elizabeth, Cumberland County, six miles from Millville, N. J.

As Catholic parishes, both these places at the present time cannot count a dozen people, but their history is interesting. The first settlement at Pleasant Mills was made about 1718, when a saw mill was erected at the head of the old Nesco pond, now called Nesco-hague. This drew a colony of sturdy

wood choppers, who levelled the original pine forests and white cedars, sending the heavy timbers to the mill to be sawed into lumber or split into shingles and piled the branches in great heaps, to be converted into charcoal. The lumber was loaded on vessels and shipped down the Mullica River and on to New York. The charcoal was transported by wagon to Philadelphia where it was sold for fuel. This was before hard or soft coal was known here, and these were the charcoal-burners the traces of whom are still frequently found in South Jersey.

Yet not all the charcoal was sent away, for much of it was used in the old iron furnaces and forges called bloomeries which began to spring up in old Monmouth, Gloucester, Burlington and Cumberland County. For as early as 1766 we find a large iron furnace established at Batsto. This was the era of the iron workers, and brought to New Jersey hundreds of men who found employment either as wood choppers, teamsters, day laborers or skilled mechanics. In 1777 we find that the wood choppers received two shillings six pence per cord for their labor, and an industrious man could chop one and a half cords per day.

The forges and furnaces were set up near the water courses in those parts where the bog iron ore was abundant. Thus we find this old iron industry at old Gloucester, near Egg Harbor, at Martha, Weymouth, Atsion, and they manufactured all kinds of iron ware for house as well as for implements. Here at Batsto was made much of the ammunition used in the American Revolution, but when after the better magnetic ores of Pennsylvania and Northern New Jersey were discovered the old bog iron furnaces were abandoned and the workmen moved to new centres of work. About this time also, 1761, shingles were split from the real cedar trees, which abounded in the swamps of this district. These were carted to Egg Harbor and shipped to New York and elsewhere.

Next came the glass workers, when Casper Wister built and operated the first American glass factory near Allowaystown in Salem County. These colonies came from various parts of Germany to convert the Jersey soil into hollow ware and window lights. Again with these came new bands of wood choppers and teamsters. Among the various artisans, mechanics and laborers were many Catholics, single and married, who, feeling the religious persecutions of the old world, sought peaceful homes in America, only to find that bigotry and race hatred had also crossed the sea, and confronted their new homes. Ready to give their labor and skill of their hand and heads to the upbuilding of their adopted land, yet they refused to accept or follow the religious systems that had so cruelly persecuted their ancestors in Ireland and Germany. They cherished their Catholic faith and practiced it in private under the scorn of bigots or the ridicule of fanatics, until such times as circumstances permitted them to build their chapels and bring their priests to have services for them. These were brave and fearless people, strong of character and big of body, and danger was unknown to them as disloyalty to church was hateful. It was by such men that the little parish of Pleasant Mills and Batsto was founded. When they had no church in which to as-

semble, they gathered in private houses, and here they met their priests whenever chance or appointment brought one in their midst. But as time went on prejudices lessened and the Revolution found Catholic and Protestant combined to defend their common country on the bloody field of battle, and when the smoke of eight years' strife had cleared away and the young nation had cast off the tyranny of England, their rights were recognized and respected. And when the names of the fallen heroes were called, many Catholics were orphans and widows. Again the glass works and iron forges were set in motion and another colony gathered, and Pleasant Mills and Batsto became centres of travel. The Richard family bought the place and infused new life into both towns.

In 1826 Jesse Richards offered to donate a plot of land and help to erect a church for his faithful Catholic workmen. Accepting this kind offer from their generous employer, they collected money, and worked together under the direction of their zealous young pastor, Rev. Edward R. Mayne, who was a convert from Protestantism, until they had succeeded in erecting at Pleasant Mills the first Catholic Church south of Trenton, and perhaps the third in New Jersey. This was in 1827, and Father Mayne remained in charge, living at St. Augustine's, Philadelphia, and coming down monthly for services. The church, however, was not formally dedicated until 1830, as there was no Bishop in Philadelphia at that time, Bishop Conwell having gone to Rome, leaving Father Mathews in charge. In 1830 Rev. Patrick Kenrick was appointed Bishop of Philadelphia, and on August 15, 1830, dedicated the little church under the title of St. Mary's of the Assumption. In the meantime, Father Mayne, who had fallen into consumption, went to Floriada for relief, and, finding the climate beneficial to him, remained there and became pastor of St. Augustine, where he died on December 21, 1834, aged 32.

In 1833 we find Rev. James Cummisky attending from Philadelphia.

1834—Rev. William Whelan, occasionally from Philadelphia.

1835—Rev. Patrick Reilley, occasionally.

1836—Rev. Edward McCorthy, S. J., monthly from St. Joseph's, Phila.

1837—Rev. Richard Waters, S. J., monthly from St. Joseph's, Phila.

1838—Rev. Edward Sourin, St. Charles Seminary, Philadelphia.

1839—Rev. James Miller, C. M., Philadelphia.

1840-43—Rev. William Loughran, from St. Michael's, Philadelphia.

1844—Rev. B. Rolando, C. M., Seminary, Philadelphia.

1845-48—Rev. Hugh Lane, from St. Philip's, Philadelphia.

1849—Rev. Hugh Kenny, St. Michael's, Philadelphia.

1850—Rev. J. Finnegan, Gloucester, N. J.

The following is the translation of all that now remains of Father McCarthy's Latin Baptismal Register concerning Pleasant Mills Mission, as received from Rt. Rev. James A. McFaul:

"August 9, 1835, I baptized Michael, born at Philadelphia, on the first of May this year, from Daniel McNeil and Elizabeth Dunn.

Sponsors: Michael Dunn and Mary McGonigal.

EDWARD MCCARTHY, S. J.

August 9, 1835, I baptized Nicholis, born Dec. 26, 1834, of Samuel Crowley and Parmelia Saney.

Sponsors: Herman Myrose and Catherine Myrose.

EDWARD McCARTHY, S. J.

October 11, 1835, I baptized Samuel, born March 28, from Abraham Nicholas and Mary Ann Crowley.

Sponsors: Herman Myrose and Anna Maria Cliff.

EDWARD McCARTHY, S. J.

September 11, 1836, Mary Ann, born Aug. 5, 1836, from Patrick and Catherine Kelly.

Sponsors: John Moore and James Daly.

EDWARD McCARTHY, S. J.

September 11, 1836, I baptized James, born Feb. 5, 1836, from James McCambridge and Anna Miller.

Sponsors: Thomas Murphy and Mary Ann McIntyre.

EDWARD McCARTHY, S. J.

September 11, 1836, I baptized Sara Ann, born March 17, 1836, of Terence Daly and Sara Onslan.

Sponsors: James McDermott and John McCambridge.

EDWARD McCARTHY, S. J.

September 11, 1836, I baptized James, born Aug. 31, 1836, from Thomas Fox and Elizabeth McDermott.

Sponsors: John McCambridge and Sam Crowley.

EDWARD McCARTHY, S. J.

September 11, 1836, I baptized Patrick, born Aug. 3, 1836, from Patrick Monaghan and Bridget Dohan.

Sponsors: Michael Doolan and Mary McIntyre.

EDWARD McCARTHY, S. J.

September 11, 1836, I baptized Andrew Stout, born June 13, 1836, from Philip Kane and Anna Wescott.

Sponsors: Edward Daly and Sarah Daly.

EDWARD McCARTHY, S. J.

September 11, 1836, I baptized John, born Aug. 27, 1836, from Hugh Gibbons and Catherine Moorison.

Sponsors: Patrick Clark and Margaret Morison.

EDWARD McCARTHY, S. J.

October 9, 1836, I baptized Charles, born May 13, 1836, from Samuel Crowley and Parmelia Saney.

Sponsors: William Smith and Catherine Cobb.

EDWARD McCARTHY, S. J.

An old account book was found in the church by Father Van Riel of Egg Harbor when he took charge and is the handwriting of Edward Daily. The list below shows the names of the Catholics who contributed to the monthly expenses of the church from the year 1834-1860:

John Cumingham, Terrence Daily, James Kelly, James Sweeney, Henry Boyle, Sr., John McIntyre, Edw. McIntyre, Jeremiah Fitzgerald, Peter Mc-

Dermot, William Troy, James Kane, Edw. Daily, John Gillan, Philip Brogan, Philip Kane, John Nugent, Patrick Lafferty, David Berry, William Boyle, John McDaniel, John Kane, Michael Murphy, Cornelius Kelly, Hugh Smith, Samuel Crowley, Arthur Travis, Patrick Kane, Herman Myrose, James McDermott, Michael McDermott, Patrick McDermott, John Martin, John Desane, William Dougherty, James Boyher, William Kelly, John Dougherty, "Peddler," John Sweeney, Owen Murphy, John Clark, James McCambridge, Rob. Walls, Sarah Campbell, James Tonner, Bryan Hart, Michael McCorkle, John Connor, And. McAlister, William Dunlop, James McWiggin, James McNally, William Harkins, Anton Fraelinger, George Stiuzer, Chas. Freeling, John Hanlon, Oswald Reinboot, James Dealin, James Leading, Thomas Leading, Chas. Freath, Patrick Murray, William McDermott, Patrick Clark, John Smith, William Smith, John Mason, John Aniese, John McGovern, John McIntyre, Dominic Daily, Andrew Kenan, Patrick Milligan, John Waters, William Maxwell '36, Patrick Hacket '36, Patrick Henry, John McGinty, William Conly, William Dolan, Patr. Clark, Henry Mison, Thomas Murphy, Thomas Darbey, Peter McGoldrick, Harry Boyce, Jr., William McCormick Henry Lafferty, Bernard Lafferty, John Lafferty, John Moore, John Boyle, Cornelius Gibbon, Hugh Gibbons, Peter McAleer, John Waters, Robert Smith, Michael Leonard, John McDermott, James Waters, James Cawe, John Doran, John Coyle, Darby Gillen, Francis Clarke, Mich. McLaughlin, Patrick Grey, Thos. Fox, Robt. McNeil, John Donigan, James Fisher, Denis Corbley, Henry Lee, Patr. McDevit, Dan.

In 1848 this parish passed to the care of Father Waldron, and as Mission of Gloucester it was attended by Fathers Finnegan, 1853, and Hannegan, until, in 1859, it passed to the Camden parish, under Father James Moran.

In 1857 Father Moran of St. Mary's, Camden, officiated there. From 1855 on this parish was attended from St. Mary's, Camden.

In 1848 three Redemptorists from St. Peter's Church, Philadelphia, found their way to Pleasant Mills at different times. These were Fathers Bayer, Cowdenhave and Holzer. In June, 1849, Father Bayer also visited this place, and again in December. A priest from this church visited Pleasant Mills again in 1851 and 1852. The last visit of a priest there seems to have been December 11, 1860, when we find the congregation dwindled to eleven men, whose names were: Robert Dougherty, Hugh Farron, John Gillen, P. Bannon, John Walters, Jerry Fitzgerald, Mrs. Garritt, Michael Pharroah, John McGovern, Daniel Bannon, Thomas Bannon, John McCorristan, John Mallory, Michael McCorristan, Wm. Kelly, James Dillett, Darby McGonigal, James Plenney.

Shortly after the building of the church, a house was built by the people, about 1830, with the idea of renting it to a Catholic family who would care for the priest on his monthly visits. This house was occupied by old Jerry Fitzgerald and later was sold, in 1865, to Charles D. Smith, now of Elwood, N. J., who sold it to Dr. Stille of Atlantic City. After the opening of the church the priest lodged with Mr. Richards, an Episcopalian, and his daughter took charge of the altar. John, Hugh and Dan. Farron were faithful from '35-'60; their descendants are good Catholics.

The church remained closed until 1865, when a young Dillet woman from that district appealed to a Philadelphia priest, and laid the condition before him; she was directed to Camden, and explained matters to Father Byrne, who made a pilgrimage to the spot and found things as described. The church was deserted, the few remaining people had lost their faith. There stood the little church surrounded by pines, hidden away, but in a good state of preservation, everything just as it had been left by Father Daly—but even the memory of it was being lost when Father Byrne rediscovered it in the wilderness, and, strange to say, the few Catholics then around cared not to assemble within its walls, so that he held services in a private house, whilst he boarded with Mr. Paterson, a Protestant gentleman, who received him most hospitably.

When, in 1866, Father Thurnes was made pastor of Egg Harbor, Pleasant Mills was one of his Missions. He attended it when necessary as did also his successor, Father Esser, '78-'85, and Father Van Riel '85 until the Hammonton Parish was formed, when it became a part of that parish. At present October, '05, there is only one Catholic family at Pleasant Mills, and none at Batsto—Mr. A. T. McKeon and his children. They attend the church at Hammonton, driving there on Sundays, a distance of nine miles, and this for thirteen years, proving their sterling faith and loyalty. Father Van Riel moved the pews to Hammonton, where they are still in use, also a beautiful old oil painting of the Crucifixion. The church was completely destroyed by a forest fire in April, 1899. The cemetery is enclosed with a neat iron fence, placed there by Mrs. Copperthwaite, McKeon, etc. The stones and graves are in good condition owing to the care of the McCambridge boys.

NEW BRUNSWICK—ST. PETER'S CHURCH.

The early missionary labors of Father Farmer covered both West and East Jersey, and extended to the city of New York, where, in 1781-'82, he formed St. Peter's parish, the first Catholic parish in that city, which in 1885 he placed in charge of Rev. Charles Whelon, an Irish Capuchin.

In 1808, when the Diocese of New York was established, the Catholics of the Province of East Jersey were allotted to the care of the New York priests. New Brunswick was in East Jersey, yet at that day we do not find mention of any Catholic in that city. In 1820 a number of Irish families came from Ulster County, Ireland, and settled there. Among these were the McDedes, McConlogues, McShanes, McGrady, Campbells, Haggertys, Gillens, Kellys, Devines, Murphys and Hansen families. The nearest church was St. Francis, at Trenton, twenty-five miles away, or New York, thirty-six miles. Thither they went whenever they could, and in the meantime they kept alive their faith and Catholic practices by meeting each Sunday at each others' homes where they joined in the Mass prayers or recited the Rosary or litanies, as they had been taught to do in their old homes. Finally, in 1825, the Rev. Father Powers of New York began to visit them occasionally, and held services in the home of Terence Rice, on Upper Albany Street, and in this year baptized the first Catholic child in New Brunswick—Sarah Butler. Later on, as the number increased, Dr. Powers held services in a large room over a wheelwright factory,

which stood near the present Bartle Building. In 1829 he was succeeded by the Rev. Joseph A. Schneller, pastor of Christ Church, Ann Street, who determined to build a church in New Brunswick, but so bitter was the prejudices and bigotry of the Dutch Lutherans and Scotch Calvinists that they refused to sell any land for that purpose—"they did not want a popish church in their town." Father Schneller, however, outwitted them, for he borrowed \$500.00 from Mr. Springer, a Protestant gentleman of New York, and gave it to Mr. Robert Butler, who bought a lot from the Rev. Jacob Edwards, on the plea that he wanted it for a friend of his. This friend was Father Schneller. The lot was on Bayard Street, opposite the present public school. So great was the excitement when the affair became known, that some of the bigots threatened to burn the church before it could be opened for services, but these threats were never fulfilled, and matters went on. The corner stone was laid the same year by Rev. Felix Varella, V. G., of New York, and dedicated December 19, 1831, and called St. Peter and Paul's.

Father Schneller remained in charge of New Brunswick till 1831, coming from New York monthly, and worked assiduously to plant the faith.

In 1838 he became Associate Editor of the *New York Weekly Register*, and his place was filled by Father O'Reilly of St. James', Brooklyn, who afterwards became Bishop of Hartford, and who was lost with the ill-fated "Pacific," which went down January 23, 1856.

Father Bernard McArdle came to New Brunswick in 1831, and was the first resident pastor, with Perth Amboy and any other place he could find Catholics as his Missions.

In 1835 a terrible tornado swept over New Brunswick and tore away the rear portion of the church. The damage was repaired by closing up the gap with boards, which remained till 1847. Father McArdle lived in a very small rectory next to the church, till he was transferred to Belleville in 1839. On account of the scarcity of priests, this parish was placed under Father Madrono ('39-'43), a Spanish priest of Staten Island, who reached it by way of Perth Amboy. The next priest was Rev. Francis Donohue, who came twice a month from St. John's Church, Newark, N. J., where he was assistant, but in the same year a resident pastor was again appointed in the person of the Rev. Hugh McGuire, who took up his residence with a Mr. Boylen. Father McGuire remained till 1845, and attended South Amboy, Somerville and Princeton. In 1846 he was transferred to Brooklyn, leaving Father John Rogers in charge. Father Rogers found a strange state of affairs existing. In 1844 Father McGuire had found himself unable to meet his expenses—the mortgage on the church was foreclosed and the church was sold. It was then bought in for \$600.00 for the congregation. During this time services were held in Mr. Boylen's house on Church Street. Father Rogers in a short time raised the six hundred and freed the church, which was again reopened for service.

In 1847 he tore away the boards enclosing the tornado gap and enlarged the church building, bought a new organ, which is still used in the Chapel.

The rectory was so small and poorly furnished that when visitors called he would ask them to take the only chair in the room and he would sit on his trunk.

Father Rogers also established the first Catholic school in New Brunswick. The little school house was in the rear of the old Rectory and was taught by a Miss Sullivan with about thirty children in attendance.

As the congregation continued to increase it became necessary to look for more room, and consequently in 1853 Father Rogers purchased the present church lot, and began the erection of a new church in 1844, which was not finished till 1865, eleven years afterwards, although services were held in the basement long before this. During the building of the church, many of the mechanics gave their labor gratis to help along. Age and hard work was now telling on Father Rogers, and it was evident he must have help. In 1867 Bishop Bayley appointed Rev. Miles C. Duggan Assistant and Administrator to Father Rogers.

In 1867 the Rev. Miles C. Duggan came to St. Peter's. During Father Duggan's stay in New Brunswick he did much to improve the parish, spiritually and otherwise. He turned the old church into a hall and schoolhouse, introduced the Sisters of Charity, organized the Y. M. C. L. A. (now the Catholic Club), and St. Francis' Temperance and Benevolent Society, and established St. Peter's Hospital (now St. Mary's Home), which he placed in charge of the physicians of the city, throwing open its doors to the sick and injured, without regard to creed, color or nationality. He bought the Hoyt Building which he subsequently exchanged for the Elkins or Berg property, turning the latter into the above-named hospital.

Under the Rev. Patrick Downs, Father Duggan's successor, the Hoyt property was bought back, and St. Peter's Hall, the old church, being pronounced unsafe, was torn down some time in the seventies, and the school removed to the Hoyt Building, which served as the parochial school until the new St. Peter's School was completed.

It was in 1876 that Father O'Grady first came to St. Peter's, then as curate. Later, in 1881, after a short period of absence, he returned as pastor, succeeding Father Downs. In 1884 the Parish of the Sacred Heart was formed by dividing St. Peter's, as earlier the Parish of St. John the Baptist had been organized by the German Catholics who formerly belonged to St. Peter's. In 187 the venerable pastor emeritus, Father Rogers, died, having lived to celebrate his Sacerdotal Golden Jubilee.

His remains rest in St. Peter's old cemetery. The first object that arrests the eye as you approach the cemetery is his monument, which stands on the brow of the hill looking toward the city. The people of St. Peter's erected this monument to the memory of their beloved pastor.

As the old cemetery was filled a new cemetery of 16 acres was purchased in 1898. The grounds are laid out. Trees are planted along the avenues. Fine macadam roads have just been built, a lodge and a receiving vault erected.

As St. Peter's had no sacristy and the need of one was long felt, a new sacristy was built in 1891.

In the rear of the beautiful gothic house which was built by Father Dugan when he introduced the Sisters of Charity was erected an addition in 1897, to accommodate the increased number of Sisters who have charge of the school. The old school house being inadequate to the requirements of the pupils, a new school was built in 1892, at a cost of \$50,000, on a large lot in the highest part of the city. The lot was presented to the church by the late Simon Carter and wife. Adjoining the school is a fine property, delightfully shaded, on which is a large building, which is used as an academy. This property was acquired by the church a few years ago at the cost of \$11,600. The school and academy grounds embrace the whole front of the block.

Many difficult problems confronted the young pastor, who was then but thirty-two years of age. He was called upon to assume charge of a parish which, though it had grown greatly under the care of his predecessors, also had an immense debt. Father O'Grady was full of energy and enthusiasm. He infused into his parishioners the same qualities, and they came quickly to his support. During the first year there was a favorable turn in the financial affairs of the church, and the debt was measurably decreased. He proved himself a splendid organizer and manager from the first, and in recent years the parish of St. Peter's Church has been one of the most prosperous in the diocese of Trenton. The debt has been practically wiped out. The value of the church holdings have been greatly enhanced. In recent years, under the direction of Monsignor O'Grady, the parish has built a superb parochial school, purchased another valuable property adjoining it for St. Agnes' Academy, and made extensive improvements to other property of the parish.

The splendid spiritual progress of the parish during his pastorate has been as inspiring as has been its material advancement. He infused from the beginning in the spiritual work a life and vigor that is still evident in the faithfulness with which St. Peter's endures in good works.

BORDENTOWN, N. J.—ST. MARY'S CHURCH, 1842.

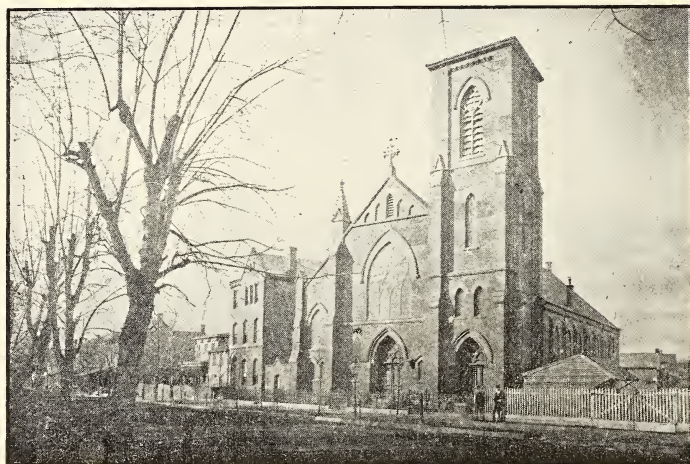
Ancient and interesting, like a relic of better days, stands the city of Bordentown. Its old fashioned houses, and quiet streets, its secluded gardens and stately park recall to the visitor the days when not only the aristocracy of America but the royalty and nobles of France came there. The town itself was founded by one Thomas Farnsworth, a Quaker, who fled from England that he might escape the persecution of the English Protestants. In early colonial times Bordentown, like Trenton and Burlington, was the halting place for stages, and the landing place for river boats, and it was one of the half-way houses between Philadelphia and New York. Travellers to Philadelphia, after leaving the Amboy stage, took the boat here for a pleasant sail down the Delaware, and those going on to New York took the Amboy stage for a forty-five mile ride. Here also was the Southern terminus of the

first railroad built in America, the old Camden and Amboy, made famous by the puffing and tooting of "John Bull."

Here, likewise, in 1818, came Joseph Bonaparte, ex-King of Spain, who, after purchasing 1,400 acres of woodland and clearing, built for himself the old mansion on the hilltop in what is now Bonaparte Park, a part of which is owned by the Lazarist Fathers from Germantown, Philadelphia, and is used as their summer home. In those days, however, there was no Catholic Church in the town.

Prior to, and even during Joseph Bonaparte's stay at Bordentown, the few Catholics of this place and White Hill went to Trenton to Mass on Sundays whenever they could do so. The Bonapartes had a pew in old St. Joseph's, Philadelphia, and sometimes they had Mass in the Chapel of the old mansion, whenever a priest happened to visit them.

But outside the Bonaparte mansion we find that Mass was said for a number of years in the homes of John P. Flynn and Daniel Graham, both residents of White Hill (1831). The old church site was purchased by John F. Flynn and conveyed to Bishop Kenrick in August, 1845.



ST. MARY'S CHURCH, BORDENTOWN, N. J.

Not, however, till 1837 do we find any record of divine service having been held regularly in Bordentown. In that year Father Magorien, the pastor of old St. Johns, Trenton, extended his labors to Bordentown. Bonaparte had left America in 1835, but before leaving had presented to the Catholics of Bordentown the chalice and vestments used in his private chapel. The chalice is now in the possession of St. Mary's, and the document making John Flynn, Hubert Klein and Daniel Graham the trustees for its retention still exists, and the old-fashioned bureau which served as an altar so often is also preserved

by Mr. Flynn. At this time services were held in Mr. Flynn's and continued there till the erection of the first chapel in 1845.

As near as can be definitely ascertained, Father Daniel Magorien gave up the charge of St. John's Chapel, Trenton, in 1840, and then went to the church at Milton, Pa. At Trenton he was succeeded by Rev. John C. Gilligan, who, like his predecessor, came to Bordentown monthly and held services at John P. Flynn's, but finding the number of Catholics increasing, Father Gilligan purchased a lot on the hilltop, at the S. E. corner of Second and Bank Streets, and here he began the erection of the first Catholic Church in Bordentown, a frame structure. This was finished and used for services in 1842, but we have no record of its dedication or its cornerstone laying. Father Gilligan continued to attend the church at Bordentown till 1844 when he was transferred to Port Carbon (now Carbondale), Pa., and was succeeded by Rev. John P. Mackin.

The church built by him remained standing till about 1903, when a storm which passed over Bordentown destroyed its usefulness. Father Gilligan also attended the Missions of Lambertville and Mount Holly.

Father Mackin came to Trenton in troublous times, but he began at once to do the work of an active and good priest. Finding the Bordentown Chapel too small to accommodate his people, he added a transept, thus giving it the figure of a T, a shape it retained whilst it lasted. Father Mackin came twice a month for services and did much to sustain and encourage the poor people who gathered around him. He usually drove from Trenton and heard confessions and taught catechism before the Mass. The following record from the Baptismal Register shows that even as late as '47 the Bonapartes were around, and it also shows how long they waited before having the child baptized:

September 5, 1847, I baptized Achilles Charles Louis Napoleon, son of Prince Lucien and Josephine Murat, born Jan. 2, 1847.

Sponsors: Elizabeth Becket and Joachim Napoleon Murat.

J. P. MACKIN, Pastor.

This baptism took place in the old church on the hilltop.

Early in 1849 Bishop Kenrick of Philadelphia sent the Rev. J. Ahern to help Father Mackin. To Father Ahern was given the Missions of Bordentown, Mount Holly and Burlington, but Father Ahern did not tarry long in West Jersey, for in the Fall of the same year we find him succeeded by Rev. Hugh Lane, who at first came from Philadelphia and later took up his residence at Burlington, whence he attended Bordentown twice per month, Mount Holly and wheresoever he could find Catholics. Father Lane remained in charge of Bordentown till his return to Philadelphia in 1854. But the Baptismal Register shows that in September, 1852, Revds. John Hespelien and H. Fruhens, Redemptorist Fathers from St. Peter's, Philadelphia, visited this Mission. This no doubt was owing to sickness or absence of the pastor.

Father Lane was a zealous and active priest. He built an addition to the rear of the church which was used as a school, thus anticipating our public school system. His labors extended over all Burlington County down into

Camden, Atlantic and Cape May. Ever zealous for souls, he spared not himself at the call of duty, and the traditions of the old people are replete with stories of his greatness.

After Father Lane's recall to Philadelphia, Rev. Joseph D. Bowles became pastor of Bordentown and Missions, and in this capacity he worked for the advancement of religion for three years (1854-1857), when he removed to Burlington and resigned the charge of Bordentown to the Rev. Joseph Biggio, an Italian priest. Father Biggio remained at Bordentown nine years, 1857-1866, during which time he attended Allentown, Hightstown, and Mount Holly. He died 1866, and is buried in St. Mary's Cemetery.

After Father Biggio's death Father Mackin, who had been ailing a long time and had gone to Europe, was sent as second resident pastor of Bordentown, June, 1866-69. Father Mackin continued to exercise his priestly labors at St. Mary's for three years till he was transferred to Trenton in 1869 and again took charge of St. John's. September, '69, we find Rev. E. T. Rowan officiating.

Rev. Patrick Leonard of Hampton Junction took charge in 1869, he changed the site and built the present church and rectory of Crosswick Street. Just about this time Bordentown was one of the most flourishing towns in the State and Father Leonard found an ample field for his activity. Being a thorough Irish patriot himself, he imbued his people with a love and reverence for Ireland that clings to them yet.

October, 1876, Rev. Patrick F. Connolly succeeded Father Leonard. He built the present school on Elizabeth Street, and remained in charge till September 6, 1897, when he went to Philipsburg. Father Connolly reorganized the old societies, and as the parish continued to increase he received a curate to help him.

Rev. R. E. Burke came from Philipsburg September 6, 1897, to succeed Father Connolly and remained till January 1, 1898, when he was transferred to Sandy Hook and was succeeded by Rev. D. J. Duggan of Salem January, '98.

Father Duggan soon found plenty of work in his new parish. He purchased an adjoining field for more cemetery room and improved the old section which had been much neglected. In 1903 he installed a steam heating plant in the church and house, and added a piece of ground to the side of the church. He put in a \$600.00 bell, the gift of Mrs. Mary O'Connor, and put down pavements in front of the church.

ST. JOHN'S CHURCH, LAMBERTVILLE, N. J.

From 1774-1778 Father Farmer, S. J., performed many baptisms in Hunterdon County, N. J., and this means he also held services at the time, but what family he stopped with or near what town our researches do not disclose. Lambertville being one of the oldest towns in Hunterdon County, and the first Catholic Church having been erected here, some have thought that his Mission was in that spot. We do know, however, that some of the Catholic settlers from Haycock, Pa., crossed the Delaware near this place, and located near here, such as the Ruppells and Haycocks.

Father Michael Hurley, O. S. A., and Rev. Matthew Carr, who succeeded the Jesuits, took charge of this district, and the former is said to have visited it at regular intervals. In 1837 it passed from the Augustinians to the secular priests and was attended by the Rev. Father Magorien of old St. John's, Trenton. He held services in private houses or halls wherever he could till 1840, when he was replaced at Trenton by the Rev. John Charles Gilligan.



ST. JOHN'S CHURCH, LAMBERTVILLE, N. J.

It was during Father Gilligan's pastorate at Trenton that the first Catholic Church was built at Lambertville. This church was dedicated June 8, 1843, by the Rev. Dr. Moriority of Philadelphia, who also preached the sermon. At this date the congregation numbered about one hundred persons, as indicated by Bishop Newman's register. The land upon which the church stood was donated to the church by Mr. John B. Coryell, and conveyed to the Rt. Rev. Bishop Kenrick in 1844. Mr. Coryell also donated much of the building material.

The church was called St. John's. In 1844 Father Gilligan was transferred to another charge, and the Rev. Father Mackin of Trenton attended the Lambertville Mission till 1853, when the Rev. J. P. Hannegan was appointed first resident pastor of this church. Father Hannegan enlarged the building to accommodate his growing congregation.

When the Catholics of New Jersey were placed under the care of the Rt. Rev. Bishop Bayley of Newark, Father Hannegan returned to his own diocese in Philadelphia, and in 1854 Rev. J. L. Jego, a French priest, was placed in charge of Lambertville, with Missions at Clinton and Flemington. He remained in charge till 1859, when he left for France, and was succeeded by Rev. James Carney 1859-1860.

Then came the Rev. John Callan, who remained in charge from 1860-1864, when he was transferred to Dover, N. J., and was followed by the Rev. Eugene O'Keefe, 1864-1867. The next incumbent of this parish was the Rev. Hugh Murphy, from 1867-1873, and was succeeded by the Rev. Patrick F. Connolly, from 1873-1876. Father Connolly was removed to Bordentown in 1876, and was succeeded by the Rev. M. J. Connelly, from 1876-1878, and then came the Rev. Henry B. Terwoert, who reigned from 1878-1884. Up to this time the old church had answered all needs of pastors and people, but Father TerWoert, at once bought a lot on Bridge Street as a site for a future new church. He also built the school, sold the old property and improved the congregation so much that when, in 1881, the Diocese was again divided and he went to Newark, Father John Brady, who succeeded him, found everything in excellent condition. Father Brady took charge in 1884, and not only continued Father TerWoert's strenuous administration, but inaugurated some of his own successful methods.

Father Brady relinquished the charge of Lambertville most reluctantly to accept the Rectorship of South Amboy after the death of the Rev. John Kelly, V. G., whom he succeeded. Father William J. Fitzgerald of Mount Holly now took charge of Lambertville, and as all arrangements had been made for the new church, he began and completed the same.

In 1900 Father Fitzgerald left for Rome and Rev. P. J. Hart was placed in charge from January until June. In October, 1900, Rev. William H. Lynch was transferred from Salem to this place. The latest statistics of this parish show about 2,000 members, with a school of 200 children and 5 Sisters. For many years Stockton was a Mission of Lambertville.

PERTH AMBOY, NEW JERSEY—ST. MARY'S CHURCH.

As near as can now be correctly ascertained, the beginning of Catholicity in Perth Amboy dates back to the year 1826. At this date there were but few Catholics in and around the Amboys, and these few occasionally found their way to New Brunswick, where there was a Church of their faith in course of erection, and where services were held in private houses. The two pioneer Catholics of this town were Patrick McCormick and Patrick

Haney. Sometimes they went for Divine Service to old St. Peter's, Barclay Street, New York.

Some years later came Bernard McNerny, Matthew Smith, Daniel McDonald, Thomas Flaherty, and James Smith. These, with their families, formed the little congregation that greeted Rev. Bernard McArdle in 1833 when he came from New Brunswick at intervals to hold services for them. These services were held in a house which stood on the corner of Centre and Mechanic Streets, then occupied by James Smith. But, owing to the number of places under his charge, Father McArdle could come to Perth Amboy only occasionally, yet whenever he visited South Amboy the Catholics from Perth Amboy went over in oyster boats to attend services.

From 1833-1839 Father McArdle was in charge of this Mission, and he was followed by the Rev. Father Madrana, 1839-1847, then parish priest in charge of the old Quarantine Station at Staten Island. Father Madrana came monthly, arriving on Saturdays, and leaving on Mondays, sometimes stopping at Matthew Smith's and later at Mr. Gerard's home. Looking forward to future necessities, Father Madrana purchased a lot No. 59 on Centre Street, from the Perth Amboy Manufacturing Co. through William Furman and wife; also lot No. 60 from Nicholas LaFarge, each costing \$50.00, and these were transferred to Bishop Hughes.

Finding his people increasing in numbers, and full of enthusiasm for a church of their own, Father Madrana began to collect for the erection of a church, the corner stone of which was laid on August 18, 1844, by Bishop Hughes of New York. In the following year, 1845, the new structure was opened, under the name of St. Mary's Church.

Father Madrana remained in charge of Perth Amboy till 1847, when, on account of ill-health he returned to Spain. This Mission was then transferred from the parish of Staten Island to the Church of New Brunswick, and Father Rogers came monthly till 1849, in which year Rev. Stephen Sheridan was appointed, by Bishop Hughes, first resident pastor of Perth Amboy. Father Sheridan boarded for a time at the house of James Tuite on Fayette Street, and later rented part of the house, where he lived with his mother and sister. But Father Sheridan being of a delicate constitution, the climate did not suit him, and in 1857 he resigned St. Mary's and went to Florida, where he remained for many years.

The second resident pastor of Perth Amboy was Rev. Patrick McCarthy, who also took up his residence at Mr. James Tuite's. Father McCarthy served this parish from 1851-1853, and also attended Rahway. It was Father McCarthy who opened the first Catholic school in Perth Amboy, and for want of better accommodations held its sessions in the sacristy and gallery of the church.

In 1853 Father McCarthy gave up the Perth Amboy Church and returned to New York, and the Rev. Thomas Quinn of Paterson was appointed to replace him, October 9, 1853. He also continued to live at Tuite's on Fayette Street for many months, and went each Sunday to Rahway. Father Quinn opened the Woodbridge Mission, and as the Church at Rahway seemed now

promising, September, 1854, Father Quinn made that town his headquarters, coming to Perth Amboy three times in the month, and to Woodbridge once a month. It was also under Father Quinn that the cemetery was opened on the Woodbridge Road, the four acres costing \$1,200.00. He also had erected a frame building, 25 x 25 feet, to be used as a school, at a cost of \$400.00. The school started by Father McCarthy was continued by Martin Gorman on



ST. MARY'S CHURCH, PERTH AMBOY, N. J.

Centre Street, and also by Mr. Harley on Smith Street as private schools, and gradually became church schools.

Father Quinn came from Rahway every Sunday, when possible. Sometimes he drove down in a carriage, at other times he came by rail, on a hand-car pushed by some of his sturdy parishioners. He ceased coming in the Fall of 1863, when the parish was transferred to the care of Rev. John Cornell, who was a convert to the Church. Father Cornell put a small bell on the

Church, and inaugurated the practice of ringing the Angelus in this town. He also attended the Church at Woodbridge. In 1864 the church was incorporated, having for its first trustees Rt. Rev. James R. Bayley, Rev. Patrick Moran, V. G., Rev. John Cornell, John McCloskey and Hugh Timmins. In the following Spring, 1865, Father Cornell resigned to Father Quinn, who was still in charge of Rahway. St. Mary's continued as a Mission of Rahway parish till 1871, when Bishop Bayley sent the Rev. Peter L. Connolly to Perth Amboy and Woodbridge.

When Father Connolly came the little brick church built by Father Madrana in 1843 was still standing, and in the adjoining lot were buried many of the old Catholic settlers, but, owing to new arrivals, the building was too small, so it was determined to build a large structure. This Father Connolly did by building an entirely new church outside the old one, so that services were never discontinued, and when the new building was ready, the old chapel was taken by pieces, and taken out. This structure served the purpose of a church for many years, and by the addition of galleries was made to accommodate the parish till 1905, when the present beautiful Gothic Church was erected and opened for services.

Father Connolly also erected the present school building and introduced the Sisters of Mercy, to replace the lay teachers, and established them in the old Spark's house, corner Centre Street.

On September 3, 1898, Rev. Father Connolly was transferred by Bishop McFaul to St. Mary's, Gloucester, in succession to Rev. Thomas McCormick, deceased. The Rev. Bernard T. O'Connell of Bound Brook was appointed to St. Marys, Perth Amboy.

Father O'Connell's first work was to purchase a lot on Centre Street, opposite the school and erect the present beautiful rectory, at a cost of \$14,000.00. He next moved the Convent, to the opposite corner, after taking down the old brick house. Then he obtained a site for the new church which he began in 1903 and completed. The new church measures 63 x 137 feet, and cost about \$77,000.00. This was, indeed, a great undertaking, but Father O'Connell was equal to the task, and to-day the Catholics of Perth Amboy can boast of one of the finest properties in the Diocese.

PRINCETON, N. J.—ST. PAUL'S CHURCH, 1850.

The first record we have of Catholicity in and around Princeton dates back to the year 1798 when Father La Grange, a French priest from St. Augustine's Church, Philadelphia, after ministering to the Catholics at Trenton, came on to Princeton where a small colony of exiles from France had settled to escape the terrors of the "Revolution." They had purchased large tracts of land around Cedar Grove and Cherry Valley. Prominent among these was Peter A. Malou, who afterwards returned to France and became a Jesuit priest. Still later he came back to America and was stationed at old St. Peter's Church, New York, where he died. There is also a tombstone in the old Presbyterian Cemetery of this place which tells of a Rev.

Anthony Schmidt who died in 1807 and is buried in the old Tulane family plot. But of him little is known, except a tradition that he was a Catholic priest.

Father La Grange visited Princeton again in 1799, but as Catholic services were often held in Trenton about this time, the conjecture is that these French refugees went thither for worship.

The next notice brings us to the year 1843 when the Rev. Father Hugh McGuire reported to Bishop Hughes, his superior, that there were about sixty

PRINCETON



ST. PAUL'S CHURCH, PRINCETON, N. J.

Catholics around Princeton. Father McGuire was then pastor of the church at New Brunswick, and no doubt found his way here at times for service. Yet not till 1845, however, did the Catholics of this district have anything like regular services. In that year Father John Rogers, who had succeeded Father McGuire at New Brunswick, began to come monthly. Gathering his people in the farm-house of Governor Charles Olden, then occupied by James Boyle, he said Mass and administered the Sacraments to them. And the Sunday on which he came Catholics flocked in from Kingston, Cedar Grove, Rocky

Hill, Cherry Valley and Mount Rose, and even as far away as Hopewell and Jamesburg. And as most of the Catholics were emigrants from France and Ireland, they were sometimes ill-treated and abused by some whose parents had, only one generation before, been of the same class. It was Father Rogers' custom to say an early Mass at New Brunswick and then drive over in time to say a Mass here at 11 o'clock. At other times he would drive over on Saturday afternoon so as to give his people a chance to go to Holy Communion. This drive of twenty miles was a severe hardship, in heat and cold, but the faithful priest seldom disappointed his expectant flock. These were times when religious bigotry ran high and race prejudice was rampant. It was also a time of great spiritual awakening; the Hughes and Breckenridge controversy had subsided, the Tractarian Movement was disturbing Oxford, O'Connell was fighting for Catholic emancipation, and the young American Catholic Church was receiving such converts as Brownson, Bayley, Hecker, Hewitt, Baker and Ives.

In 1850 Bishop Hughes sent Rev. John Scollard to Princeton, as pastor and Missionary, and this zealous man of God began his labors here without a church or house, but with a band of sterling, brave Catholic hearts; the earliest in point of time being James Kane, Charles McCarthy, Patrick McIntyre, James Boyle, Edward Donnelly, Cornelius O'Brien, John Foley, Thomas Golden, Michael O'Brien, Dennis Sullivan, John Degnan and Thomas Hutton, and many other pioneers who came later than these, but who did great work for God. It was in the old Boyle House that Rev. Alfred Young, the celebrated Paulist, attended the first Catholic service as a Protestant onlooker. When the Boyle house became too small to accommodate the growing crowd, Cook's Hall on Nassau Street was rented, and here services were continued till the new church was erected. A piece of land was secured on the old Campbell tract and a new stone church was erected thereon, also a neat little rectory. Father Scollard scoured the country for help in his undertaking, and spared no pains till both were completed. The first Catholic Church stood on lot No. 182 Nassau Street, now occupied by William Leigh's residence, and the rectory was built a short distance back of it, and is the same house now occupied by Mr. Leigh, with alterations. Father Scollard also opened a Catholic school and held its sessions in the basement of the church. He also attended the Freehold Mission.

From Princeton Father Scollard went West, and Father Young, a graduate of Princeton, was appointed to succeed him in July, 1857. Father Young did much for the advancement of the Church in this town, and possessed the esteem and good will of all, but his zeal was also the cause of misfortune to him, for on the occasion of a great mission given by Fathers Baker, Hecker and Deshon, his church collapsed owing to the great crowd in attendance. This compelled him to hold services in Mercer Hall, and in order to get more room for future improvements, he sold the old property and purchased the present spacious site, consisting of twelve acres with house thereon. So the misfortune proved a blessing in disguise. Father Young remained in charge of St. Paul's from July, 1857, till January, 1861, when he prepared to enter

the Paulist Community, but before entering he took charge of St. John's, Trenton, till the Bishop could send a priest to that parish.

Father Young was succeeded by Rev. John J. O'Donnell, who had temporary charge of St. John's, Trenton, during the absence of the pastor. Father O'Donnell remained in charge of Princeton parish from 1861-1867, and saw hard times during the Civil War, so many of his people having left for the scene of battle. He was replaced in 1867 by the Rev. Thomas R. Moran, but before leaving had planned and actually begun the present church building, actually begun the present church building.

After the disposal of the old property Father Young had gone to live down at Queenstown, and later moved into the large frame dwelling house which stood near the present rectory. To this Father Young had attached a frame church structure which served the congregation till Father Moran had completed the present church building. Father Young also opened the present cemetery, and Father O'Donnell laid out the grounds and planned the evergreens.

Father Moran took up the work with the energy of a young man, and soon had the church under cover and dedicated. The corner stone was laid September 8, 1869, by the Rev. Dr. Seton, and the Rev. George H. Doane preached for the occasion. The people contributed generously towards the building, and prominent among these givers were: Paul Toulane, \$500.00; Miss Hunt, \$185.00; Dennis Sullivan, \$100.00; Patrick McIntyre, \$100.00; Mrs. Arnheiter, \$50.00; Miss Thompson, \$50.00; James Keane, \$50.00.

After the completion and dedication of the church Father Moran built the present rectory (1847). The old church was converted into class rooms and the old rectory became a convent for the Sisters.

In 1879 he brought the Sisters of Mercy from Manchester, N. H., to replace the lay teachers. The following year, 1880, he erected the present school building, which was opened as a boarding academy and home for the Sisters. In 1890 the Moore Street corner house was purchased with the idea of starting a hospital or home, which plan never materialized. In 1892 Father Moran was made a Monsignor, and in March 31, 1900, he died, after spending nearly thirty-three years of continued service in this parish. The present parish buildings are his monument.

After Monsignor Moran's death the Rev. Robert E. Burke was sent as pastor. He made some needed improvements and did much to beautify the place. He remained four years and was succeeded May 9, 1904, by Rev. Walter T. Leahy of Swedesboro, the present pastor. Father Leahy remodelled the old Lyceum for a Convent, and made necessary alterations in the old academy for a school. The church is now being renovated and decorated.

SOUTH AMBOY, N. J.—ST. MARY'S CHURCH.

It was about 1830 that the first Catholics seem to have settled in and around South Amboy. They were men who had been employed in the oyster beds of that section, and the nearest Catholic Church at this time was at New

Brunswick, whither they went when seeking religious consolation until, in 1833, their number warranted the Rev. Father McArdle, then in charge of New Brunswick and the surrounding Missions, occasionally to visit them and hold services at the home of old Mrs. Fitzgerald.

This arrangement continued till 1839 when Father McArdle went to Belleville, N. J., and Rev. Francis Donahoue came from Newark at different intervals till 1842. In that year Father Hugh McGuire became resident pastor of New Brunswick and he attended South Amboy till in 1845 the Rev. John Rogers succeeded. About 1847 the number of Catholics increasing in this section, Father Rogers arranged for monthly services. The congregation continued to grow larger, men and women of strong faith became the pioneers of this district, and they needed all their strength and all their faith, for they dwelt in that district in which, in those days, lived some of the greatest blackguards and bigoted Protestants that our country has produced, for, many a time, the inoffensive priest visiting his little flock was set upon and abused. Almost daily were these stalwart men and women compelled to use tongue and fist in defence of their faith and their priests.

Finally, in 1851, after much planning to build a church by the Catholics, and much counter-planning to destroy it by some of the wild self-styled natives, Father Rogers bought a lot on Main Street from Malachi Good on December 5, 1851, but it had to be gotten in a secret way. It was Eliza Fitzpatrick who took title October, 1850, and then transferred it to Malachi Good, who, in December, 1851, transferred the same to Rt. Rev. John Hughes of New York. Upon part of this lot Father Rogers caused to be erected in the following year, 1852, a small frame building, 18 x 30 feet, which was used for services during several years. When the little chapel was completed Bishop Hughes sent the Rev. Michael A. Madden, curate at St. Peter's Church, Barclay Street, New York, to South Amboy with the whole southern coast as his Mission field. Father Madden was a very saintly and mild-mannered man, entirely too gentle for the bigoted, rough oyster dredgers who hated everything Catholic, and always reserved a special kind of hatred for every Catholic priest. Father Madden moved the church from the cemetery to Stephan's Avenue, where he built to it an addition of 30 x 30 feet. He also attended the few Catholics scattered along the coast as far south as Point Pleasant, but in 1853 Father Madden was transferred by his Bishop to the more important and pleasant parish of Madison, N. J., and was succeeded by Rev. John Callan, who took up his residence at Middletown Point, now Mattawan. One of Father Callan's first works was the establishment of a Catholic school for the children of his parish. This school was opened in 1852, in the sacristy of the church, with about forty pupils in attendance, and was placed in charge of a certain Miss Kernan, who had her own troubles with the "sprouting youths" of those days, and it is related how, on one occasion, when the boys wanted a holiday, they stuffed the stove-pipe with paper whilst making the fire, and caused such a commotion that the good lady jumped out the window and could not be induced to return. The boys got their holiday, but they also got something else from the pastor.

Just about this time the oyster industry began to flourish, especially near the Creek, where the Brittons and Simmons were the most prosperous families. One day while Father Callan was out driving, a crowd of the Creek loafers pelted him with oyster shells, and one shell struck the priest in the eye. Some time afterwards the man who did this was handling hay in his own barn, when, by an accident, a prong of the fork entered his eye, and he was ever afterwards blind in that eye.

Father Callan remained in charge of the South Amboy Church till October, 1854, when he was transferred to Paterson, and Rev. John A. Kelly was sent to succeed him.

Father Kelly, finding the little church too small, made an addition of 30 x 30 feet, and purchased a large piece of ground running back to Church Street, in September, 1864. Father Kelly was also very solicitous about the school, and during his time Michael Moran and Thomas Kirby, the latter of whom was the terror of the rising generation, for he ruled his youthful prodigies not by love but by fear. And when, later, the Sisters of Mercy took charge of the school, Prof. Kirby received the Keyport school. In 1869 there were three lay teachers, and continued so till 1885.

On October 25, 1873, the corner stone of the present church was laid by Bishop Corrigan and Rev. Edward McGlinn preached. The church was opened and dedicated by Bishop Corrigan September 17, 1876, with Father Kelly as Celebrant, Father Keegan of Brooklyn as Deacon, and Father Brennan also of Brooklyn as Sub-Deacon, Father Killeen as Master of Ceremonies, and the present pastor of North Plainfield, Father Miller as one of the altar boys.

The new church was 135 x 64 feet.

Father Kelly transferred the school children in 1874 to the basement of the old church, now fitted up for a school, with two teachers. In 1890 the present rectory was built by Father Kelly; in '99 he also moved the old rectory to the opposite corner and used it as a Sisters' House when the Sisters of Mercy came to take charge of the school in 1885. The cost of the new church was about \$80,000.00.

Father Kelly died on February 27, 1891.

On May 30, 1891, Rev. John T. Brady of Lambertville took charge. He remodeled the old school building, and a dwelling was used as a primary school.

May 8, 1892, the corner stone of a new school was laid by Bishop O'Farrell. The school was dedicated June, 1903. The cost of the school was about \$60,000.00. In 1895 the church was improved and remodeled.

RARITAN, N. J.—ST. BERNARD'S CHURCH.

The first account we have of this church is in 1843 when the Rev. Hugh McGuire, of New Brunswick visited the Catholics of this locality and established a Mission station here. Hither he came occasionally whenever he could do so, but the Mission was then called Somerville, a name it retained till 1854, as the town now called Raritan did not exist.

Following Father McGuire came Father Rodgers of New Brunswick (1846-1848).

From 1848-1850 the Mission was placed in charge of Rev. Isaac Howell of St. Mary's Church, Elizabeth, N. J., but when in 1850 Bishop Hughes of New York sent the Rev. James McDonough as pastor of Plainfield, Somerville was one of his Missions. Father McDonough attended it till 1853. In 1854 the church was burned, and the report was spread that it had been done through bigotry against Catholics.

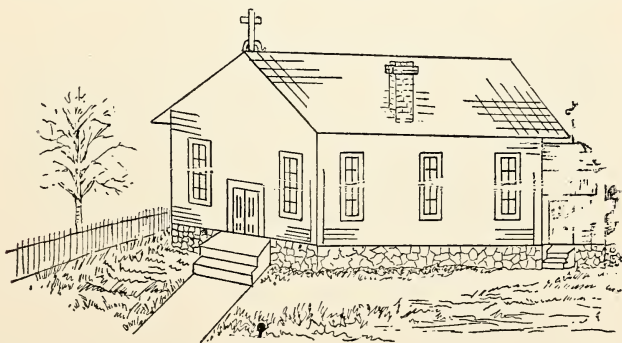
1855-56 Rev. Father Fisher was in charge, and from 1856-68 Rev. Terence Kiernan continued his visits from Plainfield.

In 1868 Rev. Maurelius Koeder, O. S. B., was placed in charge, and became first resident pastor, remaining till 1873. Rev. John J. Schandel, afterwards of Stony Hill, came and stayed one month, when he was succeeded by Rev. Father Marshall, O. S. A., 1873-1876. Rev. Joseph T. Zimmer was the next pastor. He took charge in 1876 and is there yet, 1906. For a long time Father Zimmer and his predecessors attended the Mission of Bound Brook, Somerville and Millstone.

Father Zimmer purchased a new cemetery in 1876, built a new rectory in 1881, a parochial school and hall in 1887. The school is in charge of the Sisters of Mercy.

PORT ELIZABETH.—ST. ELIZABETH'S CHURCH.

We must not confound Port Elizabeth with Elizabeth Port, for they are two distinct places far distant from each other—the former located in Cumberland County, eighty-five miles south of Trenton, the latter located in Union County, forty-two miles north of Trenton. And whilst the former is a



ST. ELIZABETH'S CHURCH, PORT ELIZABETH.

city of 25,000 inhabitants the latter is only a small village of 488 souls (1905). Yet there was a time when this now almost abandoned village was one of the thriving towns of South Jersey—the centre of the glass industry and its people had great hopes that it might become one of New Jersey's great cities.

This was as early as 1801, when James and Thomas Lee opened one of the first window-light factories in the East. At this time Port Elizabeth was also a Port of Entry and did considerable shipping with other ports.

Later in 1812 and 1816 came a little German colony brought over to work in the glass factory. Among these were the families of John, Joseph and Christopher Getsinger and John Stadler, John and Joseph Welsers—all related by marriage—the Getsingers and Stadlers came from Prussia, the Welsers from Bavaria. In time the Getsingers and Welsers rented the glass-works, and finally purchased and improved them and continued to operate them for about thirty years. Added to these were a few other Catholics, James and John Ward, J. Dougherty and the Kofer family. The Wards lived at Leesburg, a few miles distant.

The priest who attended this Mission usually came from Holy Trinity (German) Church, Philadelphia, and at first came only occasionally. Mass was said in private houses for many years.

Father Guth of Holy Trinity Church attended this place in 1834, as the Baptismal Register shows.

About 1842 a house was secured by Mr. Marshall, and this was fitted up for church services.

This building was blessed and opened for services by Rev. Francis Gartland, pastor of St. John's, Philadelphia, in 1845, whilst he was Vicar-General. Father Gartland became first Bishop of Savannah, Ga.

After this, priests came from Philadelphia monthly for services—Father O'Hara, afterward Bishop of Scranton, Pa.; Father Cannon from Gloucester, 1853; Father Glazier, 1855, from Holy Trinity, Philadelphia; Father Waldron, 1848, also Fathers Finnegan and Hannegan of Gloucester, until it became attached to the Salem Church as a Mission under Father McDermott in 1852; occasional visits were made by German priests of Philadelphia. As most of the families were endowed with musical talents, this little church had one of the best choirs in the State. But, unfortunately, this condition of things came to an end, for, in 1857, after many vicissitudes the last window-light glass was blown, and the works having changed hands they were closed till '78, and then re-opened as bottle works. The old Catholic families went to more progressive towns for work, and the children having married in Protestant families around Millville and Bridgeton, many of them lost their Catholic faith. The church was closed in 1860, and was never re-opened for services. When, in 1864, Father Gessner visited the place he found only one Catholic there, an old colored woman, Mary Corse, who was the custodian of the property. He removed the altar-stone and vestments, leaving the key in her charge. "Black Mary," as she was called, continued as sexton till in 1879 his successor at Millville, Father Dwyer, finding need of a church at Dennisville, had the old building placed on a raft and moved down the creek to the village, where it now serves the Catholics of that place. When "Black Mary" found the church gone she moved to Millville, where she died a few years ago. To-day naught remains but the old cemetery, where rests the remains of many of the old Catholic settlers, with not a stone to mark their

graves. The railroad curves through one corner of the lot, which now looks neglected and abandoned. Perhaps God in His own time may restore the sanctuary in this place. For many years this district was more or less abandoned, the Catholics having gone to other places, but of late Port Elizabeth is improving. Some of the descendents of these old German families are now teaching, as Sisters, in our parish schools.

STONY HILL, N. J.—ST. MARY'S.

Stony Hill, as its name implies, is one of the wild and rugged spots of Somerset County, called the Second Valley. Here as early as 1847 settled a few German families, and they being earnest, practical Catholics soon found a way to have Catholic services in their midst. At first they held meetings in private houses on Sundays where one or the other read the Mass prayers, or recited the Rosary, and together they all sang the old hymns of their childhood in the far away Tyrol. But when in time the number of families increased, they sent messengers to Bishop Hughes in New York, to ask for the



ST. MARY'S, STONY HILL.

occasional visits of a priest. Bishop Hughes at once commissioned Father Raffener of Brooklyn to visit the place and do what he thought best. Father Raffener visited Stony Hill in August, 1847, and the good people at once proposed to build a little Chapel. Without further discussion, Mr. Geimer donated an acre of land for the site, the Wahl brothers promised the stone and timbers, and the others contributed what they could. Finally a little chapel, 24 x 40 feet, was erected and dedicated.

On October 18, 1847, we find Rev. Father Tappert holding services, and on November 27, of that same year, we find the Rev. John Hespelein, C. S. S. R., there. In the following year, January 17, 1848, Bishop Hughes invited the Benedictine Fathers from St. Mary's Church, Newark, to take charge of the Hill Chapel, and on January 17, 1848, we find the Rev. Louis Fuik, afterwards Bishop of Leavenworth, Kansas, attending. The following year, 1849, the Redemptorists again took charge under Rev. Robert Kleineider, January 18, 1849, also Rev. Father Lithy, May 27, 1849, and April 21, 1850, Rev. Schaeffler.

In 1851 we find the Benedictine Fathers again in attendance in the person of Rev. Columban, May 2, 1851, but on March 31, 1852, Joseph Kraemer appears in the Register, also on October 31, 1853, Rev. Maums.

Then came Rev. Peter Hartlaub as the first resident pastor who, out of his private fortune, bought a little place for his own use. He remained from October, 1853, till some time in 1857, when he was succeeded by Rev. John Koenig, who stayed till July, 1858, when the parish again passed to the Benedictine Fathers. So lonesome and desolate was the place, and so poor and scattered the people that it was difficult to get a priest to live there. At this time Stony Hill parish covered an area of about six square miles, and out of this territory has been carved the parishes of Plainfield, North Plainfield, Basking Ridge, Stirling, Westfield, and Summit, as people came from all these places to hear Mass at the Chapel which, about 1858, was so overcrowded that an addition of 14 x 24 was added under the Rev. Bernardine Dolweck, O. S. B. Following Father Bernard came Rev. Rupert Seidenbusch, O. S. B., afterwards Bishop of St. Cloud, Minnesota. Rev. Leander Schnerr, O. S. B., the present Arch Abbott of St. Vincents, Pa. (1905), Rev. Casimir Deitz, 1860, Beda Hippelius, 1860, Ignatius Trueg, 1861, Otto Kopf, 1862, Utto Huber, 1862, Benno Wegele, 1862, Oswald Moosemiller, 1863, Chilion Bernetzer, 1864, Gregory, 1864, Bernardine Dolweck, 1865, William Walter and Wendeline Meyer, all Benedictine Fathers from St. Mary's, Newark, and under these strict but gentle pastors, the parish grew and became the bulwark of Catholicity for this section.

Up to this time the church was ruled by the old trustee system, but in 1875 St. Mary's was incorporated under Rev. A. Bergman, who succeeded Father Wendelin in 1874. The first lay trustees under the new system were S. P. Deppich and G. Stillger. But when Father Bergman left in 1876, Eberhart Vannino, O. S. B., was sent, and under him the new church was begun, and on May 10, 1877, the Right Rev. Bishop Corrigan laid the corner stone of the present brick church, assisted by Father Eberhart and Fathers Wiseman of Cranford and Father Morris of Plainfield. Again this parish passed into the hands of the secular clergy and was attended by Father Wiseman of Cranford for a while in 1877, and by Father Vassollo of Summit December 25, 1877, who held the Hill as a Mission of Summit till June 20, 1878, when the Rev. John J. Schandel came and remained in charge twenty-seven years.

Probably no other parish in the diocese has had so many different priests in attendance, and several of them afterwards so distinguished, but the people were tired of such constant changes, and were glad to get a pastor who would stay with them. And this Father Schandel did, for night and day for twenty-

seven years he was with them, rejoicing with them in joy, sympathizing with their sorrows, a veritable martyr to duty. His first residence was on the back road about one mile from the church, later he moved closer to his work. On the first floor of the rectory he had his office, bed-room and kitchen, and on the second floor he had his woodshed. Here he stored the wood he gathered himself in the woods. He did his own housework, cooked and baked, swept and cleaned, all for his own people, and as a result now he is a man of 75, crippled with rheumatism, living out his time in private life in North Plainfield. Like Damien, he sacrificed himself for his people. In years gone by a number of French families settled in this section, but, like in other places, by mixed marriages and other inducements they gave up their faith, and either became infidels or allied themselves with the more fashionable churches.

A peculiarity of Stony Hill is that the church and cemetery are in the Diocese of Trenton, whilst the priest and most of the people live in the Newark Diocese.

On October 1st, 1904, Rev. Father Schandel resigned the charge of St. Mary's and was succeeded by the Rev. Linus A. Schwartze, the present young and zealous pastor, whose whole heart seems to be in the spiritual, and temporal welfare.

The following are the pioneer families of the parish: The families of Wakes, Joseph Miller, Woonisers, Geimer, Vilbigs, Herrold, Matz, Jane, Benuger, Schaefer, Ochsner, Borwind, Zeller, Kerch, Platz, Stuimp, Hilbert, Scheller, Murphy, McDonald, McGrath, Lynch, Gogaity, McDonough, and too much credit cannot be given these hardy pioneers for their labors in keeping and spreading the Faith on the Hill.

GLOUCESTER, N. J.—ST. MARY'S CHURCH.

The corner stone of the first Catholic Church in Gloucester was blessed on Sunday, September 24, 1848, by Bishop Kenrick.

Previous to the year 1848, Catholics of this vicinity attended Mass at Philadelphia and were considered members of the Cathedral parish in that city.

The idea of making Gloucester a separate parish took definite shape in 1848, when a petition was presented to Bishop Kenrick, who ruled the diocese at that time, and as a result the Rev. E. Q. S. Waldron was appointed. Mass was first said in a private house, but the accommodations soon proved too small for the growing congregation. The superintendent of the school-hall, though a non-Catholic, gave the use of the hall to Father Waldron, who, for a time, said Mass there every Sunday. Bigotry and ignorance soon deprived the little flock of this privilege. One Sunday morning the hall was rendered loathsome and unfit for services by a society of bigots who held a meeting there the Saturday evening previous, and who, to show their contempt for all things Catholic, scattered around the hall filth and dirt of every description. The school hall was abandoned.



ST. MARY'S CHURCH, GLOUCESTER, N. J.

In 1848, a generous and large hearted Protestant gentleman named Mr. Robb, donated the ground for a Church. Pastor and people immediately made every effort to erect a suitable edifice, their exertions meeting with great opposition. The first and second corner stones were stolen, but a third, laid by Father Matthew, the great apostle of temperance, was buried ten feet under the earth. The church was built of limestone, on the site of the present parochial school, and had a seating capacity for 400.

Catholics labored earnestly indeed for the honor of God in these early years of Gloucester's history. Tradition tells us that non-Catholics were surprised and wondered at the stupendous work assumed by Catholics. Father Waldron ministered to the Catholics of Gloucester until May, 1849, when he was succeeded by the Rev. Jeremiah Donoughue, who continued his ministrations until September, 1850. Father H. B. Finnegan, attended the parish from September, 1850, to November, 1851, when the Rev. J. N. Hannigan was appointed resident pastor. He remained until 1858. He died in the West, but his remains lie in St. Mary's Cemetery. Father Hannigan was succeeded by Father James Daly. During Father Daly's administration a brick school was erected and two classes formed, with Mrs. Annie Whittington as teacher.

In 1869, Rev. W. J. Wiseman, D.D., was appointed pastor and remained until 1873. Dr. Wiseman had a new school built, and the old brick building was occupied by the Sisters of St. Dominic, who were introduced into the parish. The building whereon this building stood was low and masy. The brick building proved an unwholesome habitation. Three sisters died in it from fever caused by the dampness of the structure. In 1873 Rev. Egbert Kars was appointed pastor. With characteristic generosity he gave up the rectory to the Sisters and went to live in the old brick building, which served as his parochial residence up to his death, in the Spring of 1886. He was a good and pious priest, and his memory rests over Gloucester as a benediction. In the prime of manhood he was called to his reward. The Rev. Thomas J. McCormack was appointed his successor. There was great work to be done in the parish as the number of Catholics increased with the growth of the town. The happy and laborious task of putting Catholicity on a broader field fell to the lot of Father McCormack, who proved himself equal to the work, as the results of his labors and zeal amply testify. In the autumn of 1886, he secured twelve lots bounded by Somerset, Atlantic and Monmouth Streets. The last mentioned is the principal residential street of Gloucester. The present substantial parochial residence was built at the cost of \$14,000. In the beginning of March, 1888, Father McCormack moved into the new rectory. The lots and rectory were paid for, a few odd debts were wiped out, and immediately, March 24th, 1888, ground was broken for the new church. On July 15, Bishop O'Farrell, of happy memory, laid the corner stone. The church was brought to completion without delay and dedicated November 24, 1889. The cost of the structure was \$65,000. In the Spring of 1893, the last dollar of debt on St. Mary's property was paid.

1894, broken down in health by years of arduous labor, Father McCormack died, leaving behind a church, a rectory, and a school, any of which might well be considered a monument to his tireless energy and indomitable will. Father McCormack was succeeded by the Rev. P. L. Connelly of Perth Amboy, who remained in charge till his death, when the Rev. C. J. Geise took up the work laid down by Father McCormack. Societies were again re-established and everything put in working order. Father Geise renovated the house, paid off the debt, brought back life and energy, all of which required much faithful and patient work.

St. Mary's Church is one of the most beautiful in New Jersey. It is built of hard sand-stone of a bluish-gray color. The stone trimmings are tool-dressed, and the front has a fine stone gable Cross. The style of architecture is the early decorated Gothic, with French feeling in the treatment of all the details. The church is 140 feet in length by 70 feet in width, and adding to the beauty of the magnificent structure is a tower and spire, together 160 feet in height. Sweet-toned chimes in the tower, the gift of the Hon. William J. Thompson, announce the hours of services.

SALEM, N. J.—ST. MARY'S CHURCH.

Although the first Catholic Mission in New Jersey was in Salem County, yet we do not know how many, if any, of the descendants of these early settlers kept the faith. Neither have we any evidence that this Mission was continued after the close of the Revolution. The war and its many consequences had scattered these sturdy pioneers, and the few who remained either through mixed marriages or carelessness lost their faith, so that we can hardly consider the present church of Salem, the natural successor of Father Schneider's and Father Farmer's Missions. The present parish of Woodstown and Bridgeton could put forth the same claim. The fact is that the Missions passed from the early Jesuit missionaries in 1798 to the Hermits of St. Augustine. The Salem County Mission was abandoned until 1847, when another colony of Irish Catholics settled in and near the present city of Salem, N. J. Then it was that the Rev. William O'Hara, D.D., for many years pastor of St. Patrick's Church, Philadelphia, and later on Bishop of Scranton, was the first priest to celebrate Mass in Salem. He had the first services early on the morning of St. Patrick's Day, March 17, 1847, in the house of Matthew McBride, corner of Broad and Second Streets. With ardent gladness and sincere thanksgiving to God, did the few Catholics in and around Salem assist at the divine Sacrifice, offered up at the unpretentious altar erected in the home of Mr. McBride.

The Rev. Dr. O'Hara made visits to Salem at regular intervals, and held services alternately at the home of Matthew McBride and Patrick McDonald on West Broad Street. The little band of worshippers gradually increased, and it soon became necessary to procure more spacious accommodations for holding divine services. Samuel Ward, a Protestant gentleman, kindly donated the use of the hall over his blacksmith shop, on the corner of Ward

Street, where services were held until the church was erected. In May, 1848, the Rev. E. Q. S. Waldron was appointed by Rt. Rev. Bishop Kenrick, of Philadelphia, to attend Salem and other Missions in South Jersey. With zeal and energy Father Waldron devoted himself to his laborious missionary work, going from place to place, saying Mass in public halls and private houses, instructing the children and preaching to small bands of Catholics in the places he visited.

The work of raising funds, begun by Dr. O'Hara, was carried on by the zealous Father Waldron. October 25, 1848, the lot on which the church is located was purchased from George Bowen for the sum of \$540.00. A new impetus was given to the ardent zeal of the good pastor and his devoted peo-



ST. MARY'S CHURCH, SALEM, N. J.

ple by the purchase of a site for a church edifice. Work was commenced on the foundation in the year 1848, but had to be discontinued later for want of funds. Father Waldron was transferred to other fields of labor, and Salem was visited regularly by Revs. I. Amat, C. M., Jeremiah O'Donoghue, Hugh Lane, A. Haviland, John Kelly, Very Rev. Edward I. Sourin, V. G., Revs. Roger O'Connor, and A. Rossi, C. M., successively, until December, 1851, when the Rt. Rev. Bishop Kenrick, of Philadelphia, appointed the Rev. John McDermott as first resident pastor. Father McDermott made his home for several months with Thomas Murphy on Second Street.

March 24, 1852, Father McDermott bought the small house and lot adjoining the church property from John N. Cooper for \$1,003.00. The house he occupied as a rectory. The church was under roof by the middle of June, and preparations were made to have it dedicated on the Fourth of July following. The furnishings of the church were necessarily limited, but they were the best the people could afford. The dedication of the new edifice to the service of God took place Sunday, July 4th, 1852. The Very Rev. Patrick E. Moriarity, O. S. A., of St. Augustine's Church, Philadelphia, officiated on the occasion and preached an appropriate sermon. The pastor, Rev. John McDermott, celebrated the Mass. The church was dedicated under the title of Sts. Philip and James.

In December, 1853, Father McDermott purchased from Ebenezer Dunn a small house and lot adjoining the rectory for \$500.00. He connected the two houses by means of a hallway, and the double house served for nearly forty years as the residence of the several pastors of St. James. In the beginning of the year 1855, the Rev. Cornelius Cannon was appointed by the Rt. Rev. Bishop Bayley as pastor of Salem and Missions to succeed Father McDermott. In April, 1859, the last addition to the original church property was purchased from John C. Dunn for the sum of \$460.00. The congregation had grown and the zealous pastor purchased this last lot of ground with the intention of erecting a parish school thereon. Father Cannon erected on the lot purchased from Mr. Dunn the front portion of the frame building on Oak Street, in the year 1863. He employed lay teachers to conduct the school under his own supervision. Father Cannon also attended Swedesboro and Woodstown. The church in Salem was incorporated September 20, 1864, under the title of "St. Mary's Catholic Church, Salem," thus changing its name. The incorporators being Rt. Rev. James Roosevelt Bayley, Very Rev. Patrick Moran, V. G., Rev. Cornelius Cannon, Michael Hogan and William O'Brien. In January, 1870, Father Cannon, after fifteen years of faithful service, was transferred to Jersey City, and the Rev. Secundio Pattle appointed as his successor in Salem.

In June, 1876, Father Pattle was appointed pastor of St. Paul's Church, Burlington, and the Rev. James McKernan assumed charge of St. Mary's. Ill-health compelled the zealous Father McKernan to resign the pastorate of St. Mary's and Missions in November, 1879.

The parish school had up to his time been taught by lay teachers, Mary McBride, Patrick Fitzpatrick, Mrs. Fields, James Maguire, Sarah O'Neill, Agnes Barr, Mary O'Connor, Mary Crean, and John Loftus, successively. Father Dernis made arrangements to have the Sisters take charge of the school. In 1881 three Franciscan Sisters came from Philadelphia to Salem. In October, 1886, the Rev. Denis J. Duggan was appointed by Bishop O'Farrell to succeed Father Dernis, who was transferred to Moorestown. In the beginning of the year 1887 Father Duggan purchased from P. Marrian several acres of land, beautifully situated near the town, for the sum of \$3,000.00.

In September, 1887, the spacious rectory opposite the church was bought from W. Graham Tyler for \$5,500.00.

In the year 1894 what is known as the Mitchell property, on Oak Street, was purchased from I. Oakford Acton, for the sum of \$3,200.00, thus placing in possession of the church the entire half block from Carpenter to ——— Street.

Father Duggan also said Mass at Quinton, in Brian Kiernan's house on Bridgeton Turnpike, also at Pennsgrove, at the home of Jerry Crean.

After eleven years of devoted and untiring labors Father Duggan was promoted in January, 1898, to the pastorate of St. Mary's Church, Bordentown. The Rev. William H. Lynch came from St. Mary's Cathedral, Trenton, as Father Duggan's successor. Rev. Stephen M. Lyons, the present rector, entered on his duties October 2, 1900. Father Lyons began at once to reduce the debt of \$6,000.00 which he found on the property. On November 23, 1902, Father Lyons celebrated the founding of the church in Salem. Before doing so he erected a neat stone sacristy and improved the church inside and outside at a cost of several thousand dollars. In fact, nothing was left untouched but the four walls, and whatever is beautiful in and around St. Mary's to-day is owing to the untiring zeal of Father Lyons, whose memory should always be held in benediction by the Catholics of Salem.

BURLINGTON, N. J.—ST. PAUL'S CHURCH.

In the old city of Burlington, fronting the creek and running down to the river, is Tatham Street. This street is named after John Tatham, who was governor of New Jersey about 1690, and on this street formerly stood the mansion built for his home. John Tatham, as we learn from the history of the times, was an intimate friend of William Penn and a trusted agent of Governor Coxe. That he was a Catholic gentleman of great fortune and education we are sure, for the inventory of his real and personal property, taken after his death, confirms the former, and the character of his library shows the latter to be a fact. That Catholic services were often held in his stately home we have every reason to believe, for his house was the regular stopping place for priests travelling between New York and Baltimore; and was known as such. These were times of great hardships and trials for Catholics, and when services were held everything had to be done as secretly as possible, so as not to arouse the suspicion and incur the legal persecutions of bigoted people. Some of the citizens of Burlington were the worst types of this class, for they not only persecuted and outlawed the Catholics, but they acted the same towards the Quakers who came to their town.

But after Tatham's death we find scarcely any reference to Catholicity till we come down to 1771, when a notice in Father Farmer's Baptismal Register shows us that he also visited this town, and ministered to the scattered Catholics there. In this record we find names of Mooney, Hay, Ryan, Egan, Scully, Bradshaw, and Klemmer, whereas to-day we do not find a single descendant of these people in old St. Paul's parish. What became of them? The breaking out of the American Revolution a few years later called the men to the defense of their country, and many of them never returned, but

gave their lives for their country, whereas most of their boasting, bragging persecutors went over to the king's forces and became traitors to the American liberties.

Neither do we know how often Father Farmer came, but we presume that these visits were made as often as he went to New York, which was quarterly.

During the Revolution a regiment of English soldiers and English sympathizers was quartered at Burlington and occupied as a barracks the building now used as a Catholic Church. In 1778 Father Lotbinier, a Canadian priest, was brought from Canada as Chaplain for the king's Catholic soldiers. Father William O'Brien, also in 1787, visited this place. In 1798 we find also recorded that a certain Father Lagrange visited this city on missionary duty. About this time or a little later the Mission of West Jersey was given in charge of the Augustinian Fathers from St. Augustine's Church, Vine Street, Philadelphia, and it is impossible to say who attended Burlington for the next thirty years, because most of the records of that Order were lost in the fire which destroyed old St. Michael's and Augustine's in 1844, a fire which was caused by the anti-Catholic bigots, so aptly called "Know Nothings," the progenitors of our modern A. P. A. Society.



ST. PAUL'S CHURCH, BURLINGTON, N. J.

The Augustinians retained charge of Burlington till 1833 during which time it was attended as a Mission from Trenton, and consequently had as many different pastors as did old St. Johns. The people also at times made use of the Ferry and went over to Bristol where there were both a church and a resident priest. The Jesuit Fathers resumed charge of their old New Jersey Missions in 1833 and attended them till 1837, when they were given over to the secular clergy, and Rev. Daniel Magorien became pastor at Trenton and ministered at Burlington. In 1849 he was succeeded at Trenton by Father John Mackin, and Rev. Jeremiah Ahearn was placed in charge of Burlington.

It was Father Ahearn who purchased, in 1849, from Philip Sison, the old English army barracks and converted it into a combined church and dwelling.

Previous to the purchase of the barracks, both Fathers Mackin and Ahearn were accustomed to hold services in the house of James Dempsey on St. Mary's Street, near Pearl. Father Lane worked hard to unite and instruct his people for four years (1849-53), in which year he resigned this parish in favor of Rev. Hugh Kenny who remained about one year ('53-'54), and he was succeeded by Rev. Benjamin F. Allaire, the young secretary of Bishop Bayley. Father Allaire, although energetic, was of a delicate constitution, and in 1854 he was obliged to resign. Next came Father Bowles, who attended this Mission from Bordentown for two years (1854-56), and in 1856 he resigned the parish of Bordentown and took up his residence in Burlington with Mount Holly as a Mission and remained till 1867, when he went West. It was Father Bowles who purchased the Humphrey property for a rectory and remodeled the barracks into the present little church. The Rev. J. J. McGahan was the next incumbent, but only for a short time, when he was succeeded by the Rev. Michael T. Kirwan, who opened the first Catholic school in Burlington, by remodelling the basement of the church for that purpose. Mr. P. P. Cantwell, father of Rev. William Cantwell, was the first teacher, and he was followed by a Mr. Keogh, a Miss McCaffrey and a Miss McCullough. Father Kirwan brought the Sisters of St. Francis to teach, so that the parish of Burlington has had its Catholic school for nearly forty years. The next pastor was Rev. Secundinus Pattle, a Spanish priest who had labored on the Salem, N. J., Mission for many years. Father Pattle died on February —, 1885, after nearly nine years of work in this section.

The next incumbent of this parish was the Rev. Patrick A. Treacy, who came from the Oxford Parish. He took charge in February, 1885, and for a time was very pleasing to the people, but about 1890 it was noticed that his mind was beginning to weaken, and, as time advanced, the malady increased. Finally, in 1892, at the request of the people, Bishop O'Farrell was obliged to remove him from his charge. This removal he resisted until the medical and civil authorities enforced his departure, but not till much annoyance had been caused the Bishop and his friends trouble. After-events proved the Bishop was right. He retired to Mt. Hope Retreat, Baltimore, where he resides under the kindly care of the Sisters of Charity. Rev. J. J. Hill was then placed in temporary charge of the parish, but he died after a few months' service.

Rev. J. J. Griffin came next, and he purchased a beautiful lot as a contemplated new site for a new church; he also reduced the debt very considerably.

On January 23, 1899, Father Griffin was promoted to the more important parish of Woodbridge, and Rev. Henry Russi of High Bridge, was appointed to Burlington. In 1904 Father Russi had erected the present beautiful school and is doing good work among some of the best Catholics of New Jersey.

MOUNT HOLLY, N. J.—CHURCH OF THE SACRED HEART.

This town is one of the old settlements of New Jersey, and owing to its location—being twenty miles from Philadelphia and twenty-one from Trenton—it became early a centre of trade between these places and old Egg Harbor. It was the site of the Mount Holly Iron Works as early as 1777, containing a forge and rolling mill. Many Catholics were employed.

About the year 1793, when the Negro Insurrection in San Domingo drove thousands of white people from these and other West Indian islands, many of these French people found a refuge here, coming by trading schooners to Egg Harbor and then making their way overland to Mount Holly, which, at that time, was a fair sized village. Most if not all of these people were Catholics, but they did not tarry sufficiently long to make any religious impression on the townspeople. Here, we are told, the famous Stephen Gerard of Philadelphia started in business with a little candy store, and here he also found his first wife. Yet we do not find any record of Catholic services having been held in this town or vicinity prior to 1848, and yet it is strange that the presence of Catholics here did not bring visiting priests when we know they went as far down as Pleasant Mills. Some future historian may discover the early data of this parish.

About 1848 Father Mackin of Trenton began to make occasional visits to Mount Holly, and held services wherever he could find a suitable place. That same year Rev. Father Ahearn, the newly-appointed pastor of Burlington, attended Mount Holly as a Mission of that place, and his successor, Father Lane, came once a month to Mount Holly, also saying Mass where-soever he could until in 1852 he erected the first Catholic Church in that town. This building was 25 x 65 feet, and stood on Risdon Street, near Union.

Father Lane was a great favorite with the people, and his labors produced much fruit, but in 1849 he returned to Philadelphia and was replaced at Burlington by Rev. Hugh Kenny, who remained from March, 1853, to January, 1855, but he, wearying of the hardships of missionary life, resigned, and was succeeded by Rev. Benjamin Allaire from St. James' Church, Newark, N. J. Father Allaire was a delicate man, and was soon compelled by ill-health to give up this charge, May, 1856.

Father Bowles of Bordentown next took up the work and remained ten years, and the number of Catholics continued to increase very much. Services were still being held in the little wooden structure, but it was daily becoming apparent that a new church was necessary. Father Bowles resigned Burlington in 1857, and was succeeded by Rev. Father McGahan. He bought the land for the present cemetery and worked hard to improve the parish both spiritually and temporally. In 1871 Father McGahan was transferred to East Newark, and for a time the Mount Holly parish was attached to Burlington as a Mission, but in 1871 Rev. Thaddeus Hogan was appointed second resident pastor of Mount Holly. Father Hogan found a very small delapidated structure used as a church and quite a large congregation with a steady increase of people who found plenty of work in the busy mills. Relying upon

this fact, as well as the impossibility of adapting the little chapel to the wants of the congregation, he arranged with the Rt. Rev Bishop and trustees plans for a new and more commodious church, but finding the old site on Mount Holly Ave. unsuitable, he purchased a larger and better lot on West Washington Street, to which he soon moved the old building. At this same time he took rooms in a house opposite the present church and resided there.

In 1872 he began the erection of the new church and pushed the work forward steadily until he had the whole building enclosed, and services were held for many months in this unfinished building, Father Hogan and his altar boys sweeping out the building each Saturday whilst the carpenters were preparing it for plaster. But, unfortunately, after the contract for plastering and finishing the building was given out, Father Hogan was promoted to the more important parish of East Newark (now Harrison), March 3, 1874, leaving a debt of only \$10,000 on the new property. It was he also who established the first school at Mount Holly, which was held in the old church structure and was taught by a Miss (Bernardin) with sixty pupils in attendance.

Father Hogan worked hard to make Mount Holly a good parish. He was succeeded by Rev. James A. Walsh, March, 1874.

Next came Rev. Hugh McManus in 1875. He had the building plastered and furnished and also built the rectory, adding \$18,000 to the debt of eleven which he found, making \$29,000.

The church was dedicated by Bishop Corrigan, October 19, 1879, but the strain was too great for Father McManus, and he was obliged to seek rest in Ireland, where he died June 25, 1880.

Next came Rev. R. E. Burke in 1880, from the curacy of St. Michael's, Jersey City.

Father Burke remained in charge till 1884, when he was transferred to Philipsburg.

The next incumbent was Rev. Dennis J. Duggan, who came from the church at Bridgeton. For two years Father Duggan worked hard to reduce the debt and keep up improvements. He also did good missionary work in and around Mount Holly, visiting Indian Mills, where he said Mass at John Dillet's and John McNeal's, also at Tuckerton at Mrs. Lyons'.

In 1886 Father Duggan was sent to Salem and was succeeded by Rev. James Reynolds, who remained for about five years, during which time he reduced the debt considerably before passing it on to his successor, Rev John M. O'Leary, who was followed by Rev. M. J. Brennan. Then came Rev. William J. Fitzgerald. He remained about six weeks and was succeeded by Rev. Father Lyons, who remained till 1900, when he was succeeded by Rev. Peter J. Hart, the present efficient rector.

Some of the old pioneers of this parish were Denis Hassett, Terrance Lee and Joseph Mulvey.

CAPE MAY, N. J. (CAPE ISLAND)—ST. MARY'S.

This beautiful seaside resort is a very old settlement, and was a whaling port as early as 1600. This industry continued till 1638. But it was not always called Cape May, for prior to 1875 it was known as Cape Island. In that year, by an act of the Legislature, its name was changed to Cape May. As early as 1803 we find traces of Catholicity in this settlement. The Augustinian missionary, Rev. Michael Hurley, D.D., established here a chapel, but for many years it was open only in the summer season, whilst bathing was in progress. In those days the priests came from Philadelphia by stage or by boat around the point, for the West Jersey Seashore Railroad did not reach Cape Island till 1863.

From 1803-1848 Cape Island was visited only at irregular intervals, when Mass was said in some private house. That Dr. Hurley visited it we are sure, for on one of his visits he was attacked by a crowd of ruffians and ill-treated. A Mrs. Montgomery, who sheltered him on this occasion, afterwards became a Catholic.

Not till 1848 do we find any attempt at regularity in services. In that year Rev. Edward Quincy Sheafe Waldron, then stationed at Philadelphia, took charge of the West Jersey Missions, and on July 23, 1848, blessed and opened the first Catholic Church, called St. Mary's. He held services every Sunday during the bathing season, and once a month for the remainder of the year.

In 1849 Cape Island was attached to the Burlington point, and was attended by Rev. Father Ahearn in the Winter, and Rev. Edward J. Sourin, V. G., in the Summer, till 1853, when we find it in charge of Rev. John Ford, who also attended Denis Creek and Port Elizabeth as Missions.

From 1856-1859 Father P. J. Hannegan, of Gloucester City, took over this Mission, and from 1859-1864 Cape Island was attended from Salem.

In 1864 Father Gesner of Millville built a rectory and improved the church.

On February 9, 1873, Rev. Theophilous Degan came to Cape May as successor to Father Gesner, who had been transferred to Elizabeth Port, N. J., from Millville. In that same year, 1873, Father Degan left Millville as resident pastor and took up his residence at Bridgeton, one of his Missions. Later on he removed the church at Cape May to its present site, and opened a convent in which he started a parish school.

On November 9, 1878, a great fire ravaged this resort, and almost destroyed the town. The church and buildings, however, were left unharmed.

Father Degan remained the faithful and honored pastor of Cape May till his death, October 31, 1900. Rev. Dennis J. Kelly of Oxford became his successor, and has done much to improve the property, and hopes in some near day to build a new and impressive church,

KEYPORT, N. J. (MIDDLETOWN POINT)—ST. JOSEPH'S CHURCH.

The first Catholic services held in this section were not at Keyport but at Mattawan, then called Middletown Point, and as early as 1850 we find Middletown Point, a Mission of Perth Amboy, then attended by Father Patrick McCarthy. Here both Father Madden and Father Callan found an ugly spirit of rampant bigotry prevailing, so that on one occasion a rowdy dragged Father Callan from his carriage. The rowdy's name was Bell, but time brought him and his class lessons they needed sorely. These were the forerunners of the A. P. A., who demanded license as well as liberty for themselves, but attempted to deny it to others. These are the people who in every age represent the devil on earth and do his work so well that he can absent himself from the towns where such people live. On July 1, 1876, Rev. Patrick McGovern was appointed first resident pastor of Keyport. He remained in charge till 1877, when he went to New York Diocese. Father McGovern was a timid and mild mannered man, but when things went wrong he could be stern and severe. He was glad to retire from this parish on account of the native bigotry. In June, 1877, Bishop Corrigan sent the Rev. G. A. Spiering, an ex-Capuchin Monk, then curate of St. Michael's, Jersey City, to take charge of the parish of Keyport. Father Spiering built the present brick church, which was dedicated October 31, 1880, by Rt. Rev. M. Corrigan. He also built the present rectory. For eleven years Father Spierings ministered to Keyport, but, as in every parish, there are bad Catholics who, to satisfy their spite and ill-nature, seek to annoy and harass the priest, so Father Spierings had some of these choice spirits to cause him trouble. Father Spierings was succeeded by Rev. Michael C. O'Donnell, during an absence in Europe, which, upon his return, resulted in a grievous misunderstanding between himself and his Bishop, and Father Spierings was never reinstated in St. Joseph's.

MOORESTOWN, N. J.—CHURCH OF OUR LADY OF GOOD COUNSEL.

The first Catholic who settled near Moorestown was James Laverty, of Fellowship. He arrived in the year 1832. Many of his descendants are now in the parish. In 1850 a few Catholics assembled in a room over a wheelwright's shop in Evesboro, about four miles from Moorestown. Father Finigan, of Gloucester, N. J., offered for them the Holy Sacrifice of the Mass. A hostile demonstration by some bigots was attempted, but the owner of the hall, William Hammit, with pistol in hand, informed them that he would brook no interference with the worshipers. William Hammit was an American and a non-Catholic. For some time Mass was offered up in the homes of the Catholics. It was offered up once in the home of James Dempsey, near Hooten's bridge, about a half a mile from Moorestown.

As Mass could be offered only at long intervals, the Catholics of those days were accustomed to walk, Sunday after Sunday, eleven miles to St. John's Church, Philadelphia.

Father Hanigan, of Gloucester, soon made his appearance, and gathered the few scattered Catholics, and good, hospitable James Lavery placed his home at the disposal of the small congregation. Here Mass was offered up for three years as often as was convenient.

In 1858 a modest little church was built at Fellowship, and attended as a Mission by Father Hanigan, of Gloucester. The pioneer Catholics of the district were James Lavery, James Dempsey, James Horan, Daniel Kelly, Charles Kelly, Daniel Sexton, Mrs. Margaret Sexton, Ed. Schules, John Schules, William Dorgan, Michael Dorgan, Dennis Dugan, Charles Sutton, John Boyce, John Donovan, James McElwee and John Byrne.



CHURCH OF OUR LADY AND ST. PATRICK, MOORESTOWN, N. J.

In 1863 Rev. Patrick Byrne, of Camden, took charge of the little Mission church at Fellowship, and continued his ministrations until the church was destroyed by fire in 1869.

Moorestown, because of its central location and railroad connection with Philadelphia, was the place selected for the new church. Land on which to build a Catholic Church could not be bought for any price in Moorestown, so bitter was the feeling against Catholics. Father Byrne deputed Mr. Peter Verga, a Catholic English gentleman, of Camden, to purchase a plot of ground. He approached a man named Haines and proposed to buy a piece of

ground for a factory. The terms were arranged and the deal was effected. Father Byrne now appeared with Peter Verga, and after the transfer of the grounds, Haines, never suspecting the identity of Father Byrne, asked what kind of a factory he intended erecting. Father Byrne informed him that it was to be a factory for saving souls, in other words, a Catholic Church.

The new church was built of brick, and had a seating capacity of about 350. It was quite a pretentious building for that time. It was called the Church of Our Lady and St. Patrick. In 1873 Very Rev. Dean Fitzsimmons succeeded Rev. Father Byrne in the rectorship of the Church of the Immaculate Conception, Camden. The former also took charge of the Mission Church at Moorestown. It was soon afterwards annexed to Mount Holly as a Mission, and was attended respectively by Fathers Hogan, Walsh and McManus. The latter purchased a piece of ground on the Camden pike for a cemetery. In 1880 the Catholics of Moorestown were delighted at the news that at last they were to have a resident pastor. Bishop Corrigan, of Newark, appointed Rev. James McKernan pastor. He celebrated Mass for the people on St. Patrick's Day. He was cordially received by the people. Father McKernan seemed at the time to be rather despondent at the prospect of the new parish succeeding. The following note was written by him on one of the church books: "I came here on Bishop Corrigan's expressed promise that Riverton should be joined to this parish. The number of people is so small and the debt so large in proportion that I don't yet know that Moorestown alone will be able to pay."

Father McKernan purchased from William H. Haines the two lots and a house adjoining the church for \$5,000. This house mentioned is the present rectory. There was, besides a mortgage of \$5,000 against the church and floating debts of about \$1,100. During his incumbency Father McKernan had reduced the debt to \$7,650.

In October, 1886, he was succeeded by Rev. Peter Dernis, who remained in charge of the parish until September 29th, 1890, when Rev. John W. Murphy received his appointment from the late deeply lamented Bishop O'Farrell.

Father Murphy took charge of Moorestown on September 30, 1890. He found a debt of \$8,000.00 and a church that needed many repairs. Rather than spend money on repairs, Father Murphy began to collect for a new church, and when he had \$10,000 in hand he began its erection. The name of the church was changed from The Church of Our Lady and St. Patrick to Our Lady of Good Counsel.

The new church was designed by Messrs. Jeremiah and W. P. O'Rourke, of Newark, N. J. It is of early English Gothic design. It is 50 feet wide by about 120 feet in length, and has a seating capacity of about 600. The material used in its construction is Stockton grey stone with Indiana lime stone trimmings. It is heated by steam and lighted by electricity. One of the first Episcopal functions performed by the Right Rev. James A. McFaul, D.D., after his consecration, was the laying of the corner-stone of the Church of Our Lady of Good Counsel, Moorestown, N. J., July 14th, 1895.

The census of the parish shows a Catholic population of 1,000.

CAMDEN, N. J.—CHURCH OF THE IMMACULATE CONCEPTION.

Among those who came to Camden in 1830 to assist in building the "Camden and Amboy Railroad" were many Irish Catholics, but they were not sufficiently numerous to warrant the building of a church. Besides it was easy for them to cross the river on Sunday and attend Divine Service in old St. Joseph's, or one of the other churches. Occasionally, however, a priest came over from the Philadelphia Cathedral to minister to the spiritual wants of these Catholics. In 1849 Father Waldron was placed in charge of the West New Jersey Missions south of Trenton, with headquarters at Gloucester. He sometimes came to Camden for services in private houses. But later, in the same year, he was replaced by the Rev. Jeremiah Donohue, and he, also by Rev. H. B. Finnegan, both attending Camden. Thus matters went on till 1851 when Rev. Father Hannegan was appointed first resident pastor of Gloucester and he came regularly every two weeks to hold services at private houses or in some hall, "Starr's Hall" being the one most used. It was called the Catholic Chapel. Both the Cooper and Starr families were friendly to Catholics and tolerated no bigotry.

Towards the end of 1851 Starr's Hall was burned by the "Native American party," and, as a consequence, no Catholic services were held publicly in Camden during the year 1852.

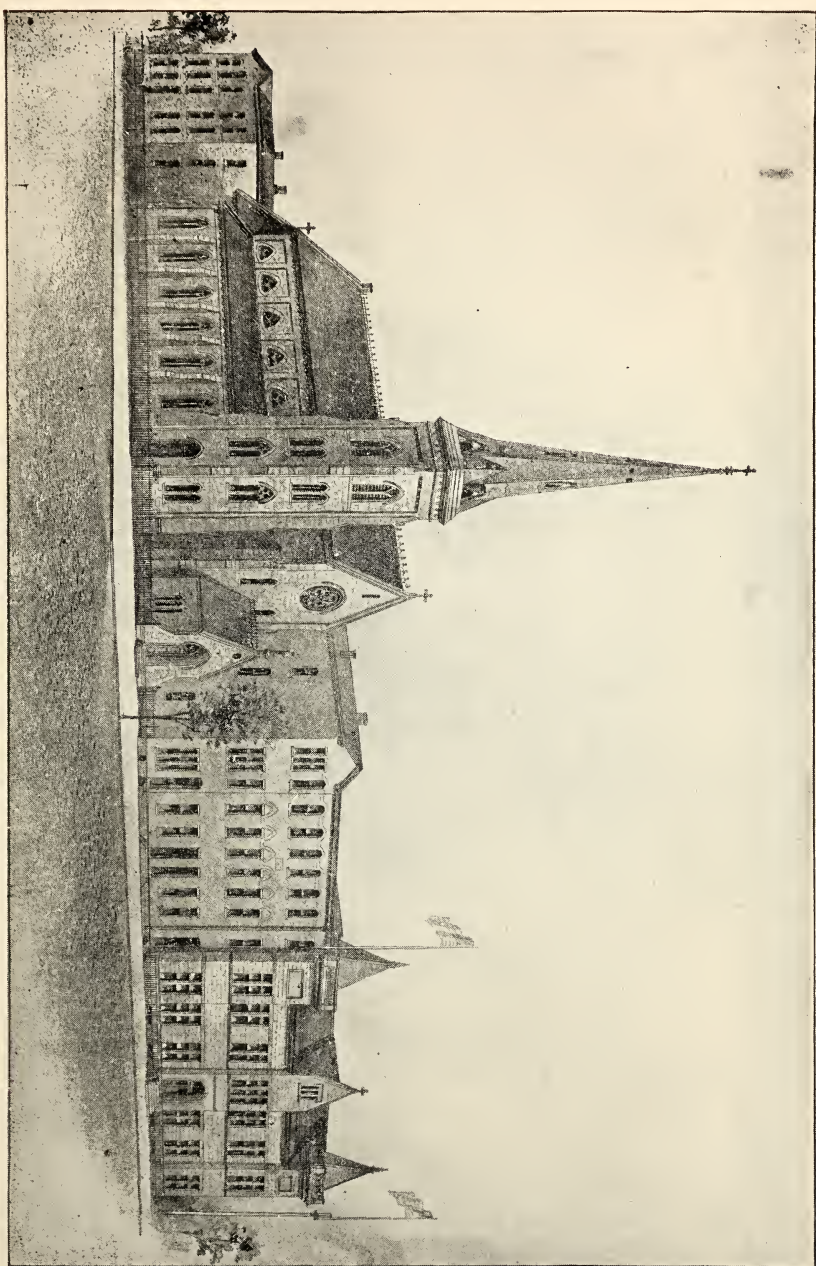
But in 1853 the Camden Mission was reopened, New Jersey was withdrawn from the care of Philadelphia, then ruled by the saintly Neuman, and was placed under the care of its own Bishop, Rt. Rev. James Roosevelt Bayley, first Bishop of Newark. Although Father Hannegan belonged to the Diocese of Philadelphia, yet Bishop Neuman allowed him to remain in charge of Gloucester and Camden till the new Bishop could replace him with another priest. This did not happen till November 11, 1855, when the Mission at Camden was erected into an independent parish and placed under the charge of the Rev. James Moran, who found his field of labor extending over all Camden County and far into Cumberland and Cape May Counties. Father Moran said Mass in old City Hall and resided with Henry M. Inness on Bridge Ave.

In 1857 Father Moran purchased a lot corner of 5th and Taylor Streets from W. D. Cooper, and in 1859 erected the first Catholic Church in Camden County thereon. This church was dedicated by Rt. Rev. Bishop Bayley, under the name of St. Mary's of the Immaculate Conception, November 5th, 1859.

In June, 1861, Father Moran began the erection of a rectory, and when this was finished he was obliged to add galleries to his church in order to accommodate the increasing congregation. Father Moran remained in charge of St. Mary's till September, 1863, when he went to Brooklyn, N. Y., where he died in 1894.

Father Patrick Byrne was the next rector of St. Mary's. He arrived in June, 1863, and found small chapels at Snow Hill, Fellowship and Waterford. His first care was to provide a cemetery, the ground for which he bought from William B. Cooper. This was the old St. Patrick's Cemetery on the Westfield turnpike.

CHURCH OF THE IMMACULATE CONCEPTION, CAMDEN, N. J.



In June, 1864, Father Byrne again applied to the Coopers and purchased a plot 100 x 180 from Abigail Cooper. He realized that the old site was not suitable, and, intending to build a new church, determined to change to a better location.

The corner-stone of the new church, (60 x 140), was laid October 23, by Rev. Dr. McQuade, V. G.

It was Father Byrne who opened the second church in Camden at Van Hook and Eighth Streets, which was the original Church of the Sacred Heart. Later on Father Byrne obtained the remainder of the square, thus securing to the Catholics of Camden one of the finest locations in the city.

In 1868 he sold the old church property, which had been used for a school, to Samuel Craft. A building on Federal Street was used as a temporary school, and the pastor used the vestry of the church for a rectory. Father Byrne also started temperance societies and a building and loan association.

In September, 1873, Father Byrne took charge of St. John's, Trenton, by request of Bishop Bayley, but not, however, till he had prepared the plans and laid the foundations of the present parochial school building. A parish school had been opened on the second floor of the church structure, corner Fifth and Taylor Streets, by Father Moran in 1862, and conducted by Miss Sarah Fields, although this good woman had been teaching Catholic children in her own home since 1859. And when, in 1868, the old church was sold, the children of the parochial school were transferred to a house on Federal Street, where the school was continued till the opening of the present building.

When Father Byrne accepted the charge of St. John's Church, Trenton, he was succeeded at Camden by Rev. Peter Fitzsimmons, who remained as pastor of St. Mary's from June, 1873 to August, 1895. On coming to Camden, Father Fitzsimmons found very disheartening conditions existing—a new but unfinished church, with a heavy debt, the foundations laid of a \$40,000 parish school, a discouraged congregation, and a financial panic abroad in the land. For the present he saw all building must cease, and he began at once to reduce the debt on the church.

In the following year he again took up the school building, to which he added a convent, and in the Spring of 1875 the combined structure was blessed. Three Sisters of St. Joseph from Chestnut Hill had been assigned to take charge of the school in September, 1874, and the academy class had been started in the sacristy; all were now transferred to the new school building. Later on, 1881, the Rev. Pastor called in the Brothers of the Holy Cross to teach the boys, and a house was built for them on Seventh Street.

In 1885 the Sisters of St. Joseph's withdrew from Camden and were replaced by the Sisters of Mercy from Bordentown, the Brothers continuing in charge for a while when they also withdrew, and the school was placed entirely under the care of the Sisters of Mercy.

Father Fitzsimmons died August 31, 1895, after twenty-three years of labor among the people of Camden.

After Father Fitzsimmons' death, the parish was placed in charge of Rev. Stephen M. Lyons till the appointment of a permanent rector, which occurred on October 23, 1895, when Rev. Bernard J. Mulligan arrived. Father Mulligan found the parish affairs in excellent condition, and began at once to carry out Dean Fitzsimmons' plan of a lyceum for the Catholic young people of the city. This structure was soon completed (1896) at a cost of \$40,000.00. Steam heat was introduced into the school and convent, the rectory was remodelled and a new cemetery was purchased. Dean Mulligan's latest work is the frescoing and improving of the church.

SWEDESBORO, N. J.—ST. JOSEPH'S CHURCH.

The history of the present Catholic Church in Swedesboro goes back to the year 1848, when a few Irish Catholics gathered to hold services in an old house which stood near Clark's Hotel. At that time the Rev. Father Waldron of Gloucester, pastor of St. Mary's, came occasionally to minister to these scattered people. Afterwards, services were held in the home of Henry Boyle and William Crow, on the Ogden tract, at the cross-roads. Later on services were also held at the homes of Patrick Lyons, Philip Creran and Daniel Reagan, on the Woodstown pike. The first Catholics who came to this section were emigrants from Ireland, and were employed on the new roads or on the adjacent farms. In those days the farmers were not able to obtain fertilizers from afar, and, consequently, depended chiefly on the marl pit for the success of their crops. Among the earliest Catholic settlers we find the names of Daniel Kenny, George Blake, Michael Mulkeen and Michael Bowe. These men seem to have come as early as 1847. About the year 1850 came Michael and John Costello, Martin and Michael Hayes, Dennis Lane, Patrick Lyons, Henry Boyle, William Crowe, Patrick Wilson, William Costello, Edward McAvoy, Daniel Reagan and Matthew Kelly. Later on came the Irwins, Brennans, Tighes, Tooles, McGlincys, Greeleys, Ryans, Duggans, McCranes, Muhlbaiers, Riegers, and Mersengers. For many years Father McDermott and his successor came from Salem to hold services several times a year, and those who desired to attend Church in the interval were compelled to go either to Salem or Gloucester.

About the year 1855 the Bishop of Newark transferred the Rev. John McDermott from Salem and placed the Rev. Cornelius Cannon in charge of that church, with its outlying Missions. This was no easy field of labor, but the good Father Cannon worked assiduously to keep his little flock. Their numbers were increasing, and when the monthly services were held in the private houses of George Blake or Mat. Kelly, in Irishtown, or in other places, the rooms were not sufficiently large to contain all who attended. Then Father Cannon began to think of erecting a little church where his scattered flock might come to worship. Several plots of ground were sought. Some were too expensive and some could not be purchased for a Catholic Church, because certain of our good people thought it would be a disgrace to have a Catholic Church on the sacred soil of Woolwich Township. Happily, how-

ever, better counsel prevailed, and Daniel Kenny purchased the church cemetery from Charles P. Shivers, and at once transferred it to Father Cannon. When the time came for building some foolish people threatened to destroy any building erected, but such people and their talk were easily suppressed by the good sense of the community. The Catholics organized themselves into committees and began at once to collect subscriptions from their friends and relatives.

In the Fall of 1860 Father Cannon began the erection of a new church on the plot of ground purchased from Charles P. Shivers. The congregation was small, comprising about thirty families, scattered over an area of almost



ST. JOSEPH'S CHURCH, SWEDESBORO, N. J.

as many square miles. Besides, they were poor; yes, very poor, and their little offerings had to be taken up by installments as the building progressed to completion. But if they were few and poor, and scattered, they were always ready at the call of duty; they were rich in their glorious old Catholic trust in God, and their hearts as well as their hands were united in building a place where they might practice their religion as they had learned it in their childhood homes so far away. Before the year ended the little building was completed, and they were happy in the possession of their own Church. So bravely had they all labored together that comparatively little debt remained to be paid. All could not give money, but all gave what they could. Some gave the labor of their brawny arms, and some gave materials, whilst many

of the women supplied money which they had saved for other wants. When we hear the stories of these old people, and how they cheerfully made every sacrifice for their church, we wonder how some of their children can be so careless.

Finally, when the war was over and matters began to settle themselves, Father Cannon had the church incorporated, with Martin Hayes and James Brennan as his lay trustees. This was in 1864, and from then on the Swedesboro Catholic Church remained attached as a Mission to Salem till 1873.

The first church was dedicated in 1861. Several years after the war the congregation continued to increase, and Father Cannon was again compelled to build. This time he built an addition of a sanctuary and vestry at a cost of \$500.00. The first church was a simple frame structure forty feet by twenty-five feet with a small niche for the altar. After the sanctuary had been added the body of the church furnished seating capacity for about 180 persons, there being fifteen pine benches on each side. The church was now sufficiently accommodating for many years, and monthly services were held till the Summer of 1873. Father Cannon was recalled from Salem by Bishop Bayley, and Father Pattle was sent to take charge of his Mission. It was during Father Pattle's term of office that the members of St. Joseph's Church, Swedesboro, decided upon requesting the Bishop to send them a priest to live at Swedesboro. In the meantime they exerted themselves in erecting a suitable residence for the priest whom the Bishop would send them.

Anthony Cassese took the charge. Already a committee, composed of Hugh McGlincy, John Blake, Michael Costello, Lawrence Bowe and Michael Callahan, had helped materially to meet the expenses of the new Rectory by the subscriptions they made. Father Anthony arrived in Swedesboro during September of 1872, and, being an Italian by birth, and although he did not speak the language of his new charge, yet the people were glad to receive him, and tried to make him happy. Besides the church at Swedesboro, Father Anthony also attended the Mission at Glassboro, going there monthly, till 1878.

At last, in 1880, Father Anthony resolved to make some alterations on the church so as to meet the wants of the growing congregation. The old church was forty feet by twenty-five feet. To this was added sixteen feet front, with a steeple six feet above point of roof. The roof was raised four feet higher and newly shingled. Another addition of twenty-six feet was placed to the rear, and the whole building newly plastered and weatherboarded, so that really there was very little of the old church left. New pews were built, and the building made ready for about two hundred and sixteen persons. A gallery was also placed in position, and the old Sanctuary removed to the side. All these much needed improvements cost money, and, yet, the congregation was poor, but the priest met these expenses, amounting in all to \$1,103.00. In advancing the money, he expected to get it back as the congregation could afford it, but he also desired that when he died, the unpaid debt should die with him.

After Father Anthony's death the parish was placed in charge of Rev. William P. Tracy, an ex-Jesuit, and the people were delighted to get a priest

of their own race who could sympathize with them. For several years Father Treacy led a quiet and studious life, but in 1892 the trouble which broke out in Burlington spread to this quiet little town, for when Bishop O'Farrell decided to remove Father Patrick Treacy from his charge at Burlington, Father William, his brother, took up the case against the Bishop. Then, with the advice of a third brother, Mr. James Treacy, and some hot-headed followers, began a series of incidents that were very annoying to all good Catholics. William was placed under censure by his Bishop. He then appealed his case to Rome. It was referred back to the Apostolic Delegate and decided against him. On February 28, 1892, he was deposed from his charge, and Father Leahy, curate at Perth Amboy, was sent to succeed him, but Father Treacy refused to yield. Then ensued a controversy which continued for three months, during which time the congregation was divided into two factions. Further appeals were made to Rome; the case went to the Court of Chancery; the rebellious pastor and his supporters were excommunicated and life was made miserable for all concerned. Finally the case was settled, and after all court expenses were paid, Father Treacy retired to private life until such time as the Bishop restored him to a charge. This case gained a great deal of notoriety, and drew forth a vast amount of useless criticism, but it also ended in loss to Father Treacy. Again, after-events proved the Bishop was right.

Although Father Leahy went to Swedesboro in February, he did not get possession of the church till April, and it was July 4 before he got into the rectory.

When Father Leahy took charge of St. Joseph's Parish the church and rectory were located on Church Street, on the north end of the present cemetery. He at once added a Sunday School room to the side of the church. The church was now too small for the growing needs of the parish, and the cemetery was filling up, so it was finally decided, in order to get more room for burials, to move the church and rectory to Broad Street. The new rectory was begun in April, 1898. In September of the same year the church was moved to Broad Street and new additions made to the sides, so that instead of seating 216 persons it was capable of seating 400 persons. The old rectory was sold. And the Sunday School addition was enlarged so as to form a room for society meetings. Father Leahy then improved the present grounds.

The present church and cemetery were dedicated on April 27, 1899, by the Rt. Rev. Bishop McFaul of Trenton, the Rev. Father Ward of Trenton preaching on that occasion. From February, 1894, till September, 1900, the parish of Woodstown was also attended by the Rev. Walter T. Leahy as a Mission of Swedesboro parish. On June 14, 1898, Father Leahy also opened a mission at Pennsgrove, N. J., and held services there on Saturdays monthly. The Mullica Hill Mission was opened in March, 1901, and attended from Swedesboro.

On May 10, 1904, Father Leahy was promoted to St. Paul's Church, Princeton, and was succeeded at Swedesboro by Rev. Michael J. McCorristan, who at present rules St. Joseph's parish.

RED BANK, N. J.—ST. JAMES' CHURCH.

To the passing observer gazing upon the peaceful scene presented by this beautiful property, the thought would never occur that its early beginnings were fraught with dangers and hardship, the outcome of religious bigotry and race prejudice. But such was the case, as the old pioneer Catholics have testified.

The first Catholic services known to have been held in Red Bank was by Rev. John Kelly whilst pastor of old St. Peter's Church, Jersey City. This was about 1849 and 1850, when Francis Leonard, one of the old Catholics, carried his infant son to Jersey City for baptism, and acquainted Father Kelly with the fact that there were some Catholics in and around Red Bank. The good priest began his visits to this place and continued to come several times a year, till the appointment of the Rev. Michael A. Madden as first resident pastor of South Amboy, when the Mission was transferred to his care. He in turn was succeeded by Rev. James Callan, of the same place, from 1853-55, and it remained a Mission of South Amboy under Father John A. Kelly from 1855-1863, when it became a separate parish, with the Rev. Thomas M. Killeen as first resident pastor till March 17, 1867. For many years Mass was said in the house of Francis Leonard and in the old hall called the Forum. So bitter was the prejudice against them that on many occasions services were disturbed by the acts of rowdyism which at this day are hardly credible, such as stoning the building and throwing offensive objects through the windows, and the use of scurrilous and profane language. We wonder how many of the descendants are around to-day, and we wonder how they would feel could they return and see the changes that time has wrought for the once despised and persecuted Catholics. So intensely intolerant were the mechanics of those days, that not one could be found willing to take part in the erection of a new church. As a consequence, the framework was built in Jersey City and brought down on a boat. Even then it had to be guarded at night to prevent its destruction by the bigoted and benighted people.

Both Father Madden and Father Callan suffered much from the rowdyism of the early settlers of Red Bank, and it continued even down to Father Kelly's time.

On April 5, 1863, Rt. Rev. Bishop Bayley (who was himself a convert from Protestantism) sent the Rev. Thomas M. Killeen, then curate at St. John's Church, Paterson, N. J., to take charge of Red Bank. The constant presence of a priest in the town, and the fearless character of the man made him respected, and after a while loved by all. Father Killeen also attended Long Branch, Sandy Hook and the territory of Sea Bright Highlands, Asbury Park, New Monmouth, Morrisville, Lakewood and Manchester.

It was Father John A. Kelly who, in 1856, purchased a lot corner of Pearl and Wall Streets, through Francis Leonard, and thereon erected the first Catholic Church. Father Kelly retained charge of this Mission and came monthly till 1863, Father Killeen's coming. He erected the first rectory, corner Pearl and Monmouth, now occupied by the Sisters, and remained

four years (1863-67), when he was promoted to St. John's, Newark, and Rev. John F. Salaun, 67-'76, was placed in charge. Father Salaun soon found it necessary to increase the seating capacity of the church, and he built the first addition, 1870. He also attended Long Branch and Sandy Hook, New Monmouth and Sally Coyne's Corner as Missions. In July, 1876, he resigned Red Bank and went to Long Branch, then to Seton Hall College. He opened a school in the basement of the church for about two years, 70-72, under Miss Thompson.

The Rev. Michael E. Kane, of St. Mary's, Elizabeth, was called by Bishop Corrigan to succeed Father Salaun, July, 1876. For fifteen years Father Kane ministered to this parish (1876-91), during which time his firm sway, his learning and abilities made him and his church respected by all. Most of the rabble of bigots had either passed away from earth or had betaken themselves to more congenial places—those who remained learned to love and respect the church they once despised and persecuted—the Catholic Church had gradually become a factor in the life of the town—the good Protestants rejoiced at its growth and influence and all worked in peace and harmony for the general good. Father Kane built the school, '79, which had been opened by Rev. Father Salaun in '73 and then closed. Father Kane also bought the present church site on Broad Street, called the Sickel property, and made preparations for a new church, which he did not live to begin, for he died on April 4, 1891, lamented by all who knew him.

In April he was succeeded by Rev. James A. Reynolds, who came from Mount Holly.

Father Reynolds saw the necessity of a new church, and on Sunday, June 17, 1894, Rt. Rev. Mgr. Satolli laid the corner-stone of the present beautiful building, which was dedicated and opened for public worship, thus carrying out the plans for the improvement of the parish formulated by Father Kane. Also present at the corner-stone laying was Rt. Rev. Mgr. McFaul, Bishop of Trenton. The new church was dedicated on July 17, 1894, and is considered one of the most beautiful churches in the State.

Father Reynolds also transformed the old church building into the present Young Men's Catholic Club by adding an entirely new front, making it more serviceable and more beautiful. The present rectory is also the work of Father Reynolds. Thus a parish that was born under trials and hardships has survived, and to-day is one of the most flourishing in the Diocese.

FREEHOLD, N. J.—ST. ROSE OF LIMA CHURCH.

When Father Scollard was pastor of St. Paul's, Princeton, his collecting tours for a new church took him as far as Freehold, and here he found a number of good Catholics with scant convenience for the practice of their faith. He at once arranged to give these good people the public services of their Church, and came himself to say Mass for them several times a year. Soon the number increased and many who were not known to be Catholics made their appearance, so that it was possible for the good priest to purchase a lot and erect a little church. This was done in the year 1854, and the church was

dedicated to St. Rose of Lima, and this public profession of the Faith brought out still other cold and lukewarm Catholics. Mass was celebrated each month, and the priests drove a distance of many miles, Summer and Winter, but he rejoiced that many were brought back to God.

It was Father Scollard's custom to leave Princeton at noon on Saturday and put up with some Catholic family, so that he could instruct the children and prepare the people for the proper reception of the Sacraments. On the Sunday he went to Freehold, there was no Mass at Princeton. Thus Free-



ST. ROSE'S CHURCH, FREEHOLD, N. J.

hold became a Mission attached to Princeton Church and remained as such, under the care of the Mother Church, for nearly twenty years, being attended by the Rev. Fathers Scollard, Young, O'Donnell, and Moran.

In 1872 Bishop Bayley grouped the Mission of Freehold, Jamesburg, Perrineville, Hightstown, and Colt's Neck, and appointed Rev. Father Kivelitz pastor of this district with residence at Freehold.

Father Kivelitz arrived January 9, 1871, and began at once a life of zeal and activity for the church, which still keeps up (1906) with unabated fervor. His first effort was to purchase a rectory (1872), and as soon as he had a place to live he opened a Catholic school (1875), thus assuring the growth of his parish. Observing the zeal and faith of their pastor the people became more attentive, and with never tiring energy their pastor instructed them in the great truths of their religion. With religious instruction and practice came enthusiasm, so that the years afterwards (1882) Father Kivelitz was able to invite his people into a beautiful brick and terra-cotta church, capable of accommodating the growing congregation. The old church was transformed into a school, and the Sisters were brought in to teach the children, so that to-day the parish of Freehold is one of the best organized and cared for in the Diocese.

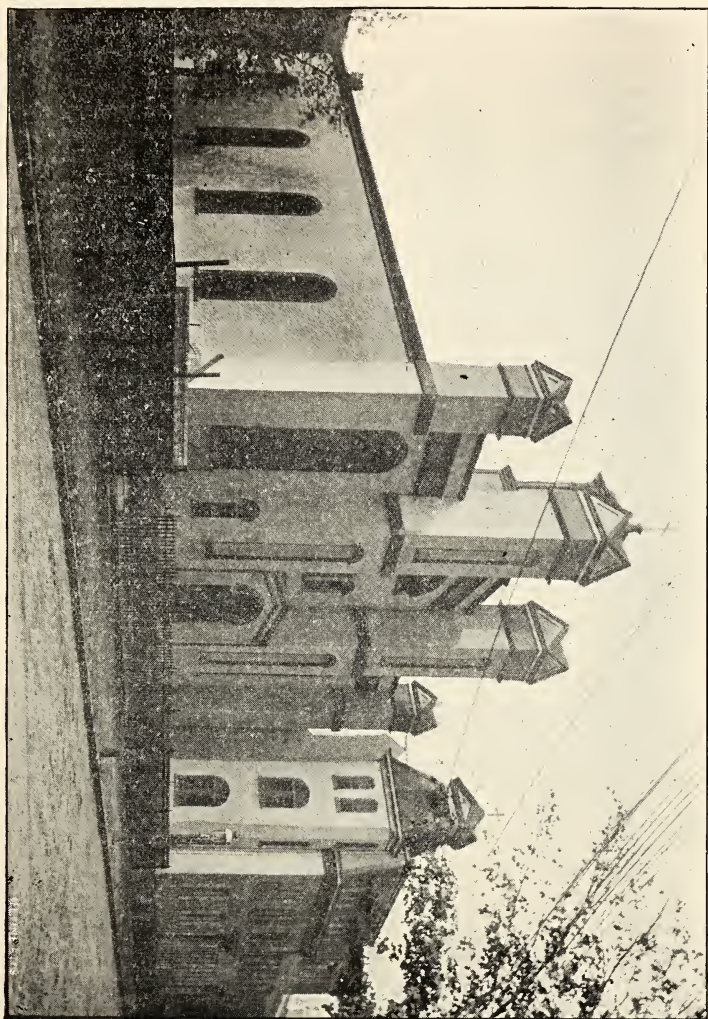
Father Kivelitz also attended the Missions of Jamesburg, Hightstown, Perrineville and Colt's Neck, and opened Missions at Farmingdale and Englishtown.

DENNISVILLE, N. J. (DENNIS CREEK) (GOSHEN).

As early as 1850 Rev. Edward I. Sourin, C. M., of St. Charles Seminary, Philadelphia, visited the Catholics of this place, and held services for them. Where, we are unable to say, but some must have continued loyal to their Church, for we find it mentioned as a Mission of Millville in 1879, when Father Dwyer moved the Port Elizabeth Church to Dennisville.

TRENTON, N. J.—ST. FRANCIS' CHURCH.

Previous to the year 1848 St. John's Church, corner of Market and Lamberton Streets, was the only place of Catholic worship in Trenton. In that year its pastor, Rev. Father Mackin, moved with his congregation into their new and commodious church on Broad Street, which was dedicated as St. John's. This left the old building vacant, and as there were a considerable number of German Catholics in the city they began to agitate in favor of using the old church for services in their own language, but nothing definite was done till 1851 when Father Mackin finally sold the old building to Peter Hargous, a prominent German Catholic of the city. He presented it to Bishop Neuman of Philadelphia for the exclusive use of the German Catholics. St. John's Church had now become the possession of the German Catholics, the Redemptorists of St. Peter's, Philadelphia, came regularly to hold services for the congregation, old Father Hespelin being the first priest of that Society to officiate (1851). They continued till 1853, when, on account of the formation of New Jersey into a new diocese, the Redemptorists gave up the charge of St. Francis, and Rev. John Gmeiner was appointed first resident pastor for the German Catholics, June 21, 1853. In 1856 Father Gmeiner purchased two lots on Market Street, in the rear of the church, and erected a school thereon, October, 1856, which he placed in charge of the Sisters of



ST. FRANCIS' CHURCH, TRENTON, N. J.

Notre Dame. In 1858 Father Gmeiner left St. Francis', on account of ill-health, and was succeeded by Rev. Anton Müller, O. M. C., who remained in charge from 1858-59, when Father Gmeiner returned to St. Francis and remained till 1865, when he was again obliged to give up active duties and retire to St. Mary's Hospital, where later on he died.

The next pastor was Rev. Father Stahr, who, being a proud man, soon declared the church was too small and mean-looking and called meetings of the congregation to move out and build a better church. For this purpose he took option on a lot corner of Cooper and Market Streets, and prepared to build in defiance of his Bishop. At this point the Rt. Rev. Bishop suspended and removed him, and replaced him with Rev. Gregory Misdiziol (Mitchell). Father Starr then claimed to be working under a commission from Father Weninger, the great missionary whom the people knew and revered. This gave him a following of nearly one-half of the German Catholics. No longer able to hold services in the church, he rented Bechtel's Hall on Front Street, and began the schism that worked so much mischief among the German Catholics of Trenton. After a while, urged on by Jews and bad Catholics, who had no interest in anything, he bought the old Front Street Methodist Church, and there continued his rebellious career, always posing as an apostolic missionary to the German Catholics, sent by Father Weninger. Upon hearing this, Father Weininger at first sent a letter to Vicar-General Smith, repudiating the man and his charge and then came on himself to prove how false he was, but for nearly two years the factional fight was continued. The good Catholics remaining at St. Francis', under their pastor, Father Mitchell, the disobedient ones following their deposed and suspended priest, and at times the battle became so hot that the Stahrites did not hesitate to attack and abuse Father Mitchell in the street.

Finally the dust of battle cleared away, Father Weninger reconciled the two factions, and now the little congregation found themselves with two churches on their hands, but no pastor, for Father Stahr departed for another field of mischief, and Father Mitchell, terrified by his experience, fled to New Brunswick, where he was appointed to St. John's German Church. It was then agreed that the congregation should abandon old St. Francis' and worship in the Front Street Church. The leaders of the schism signed a paper of apology to Bishop and people, and the parish now passed in temporary charge of the Benedictine Fathers from Newark, with Rev. Oswald Moosemiller attending, till such time as the Rt. Rev. Bishop could supply a regular pastor. To remove old feelings, it was suggested to call the new church St. Boniface, but this the Bishop vetoed, and it remained St. Francis of Assisium.

In 1866 Rev. Dr. Gerber was placed in charge. The Benedictine Fathers having assumed only temporary charge to please Bishop Bayley till he could find a suitable pastor, but during their stay they had a quieting and peaceful influence on the warring factions. Finally, when the troubles had subsided, Dr. Gerber came, and he, by his zeal and learning, infused new zeal in the congregation, so that in 1867 he was able to build the present rectory at a cost

of \$6,000.00, and to finish the towers of the church. In January, 1869, he also placed the Sisters of St. Francis in charge of the school, the Sisters of Notre Dame having been recalled to their mother house.

Dr. Gerber was a man of good character and amiable disposition, and it was a great loss to the Diocese of Newark when he left for Europe, not to return.

The new pastor was Rev. Peter Jächetti, O. M. C., who came in October, 1869, and in the following year, 1870, Bishop Bayley transferred the care of the parish and the Catholic Germans of Trenton and vicinity to the Franciscan Fathers from Syracuse. Father Peter continued as pastor till 1874, during which time he did much good work in and around Trenton, and laid the foundation of the present Franciscan parish in Chambersburg. In 1874 he resigned St. Francis' in order to devote all his time and attention to the new parish. He was succeeded by Father Avelino Izabo, O. M. C., who conducted the affairs of the parish successfully for eight years, from '74-'82. He built the present parochial school.

Father Avelino was succeeded by Rev. Father Conrade Ellison who remained till November 1, 1883.

It was now over sixteen years since the old St. Francis Church had been abandoned by the German Catholics, and time was showing on its walls. The building was going to ruin, the cemetery, where rested the pioneers of Catholicity, was neglected. Father Conrade, with a laudable desire to improve the place by removing the bodies to the new cemetery which had been blessed and opened in 1870, arranged to have the bodies exhumed, but no sooner was this good work accomplished when the greedy Hargous heirs claimed the property which their ancestor had given to the church for the benefit of the German Catholics—thus acquiring by the iniquitous process of law what they had no right to possess. That the money thus obtained will do them no good, is the wish of every lover of right.

At present the property is built upon and occupied as dwelling houses. Thus passed away one of the old land marks of Catholicity in Trenton, and it should be held as a reproach to bishops, priests, and laity that no one had spirit enough to care for this cradle of their faith and hand it down to future times.

On November 1, 1883, the Franciscan Fathers, in obedience to the wish of Bishop O'Farrell, resigned the charge of St. Francis' Church, and were transferred to St. Peter and Paul's, Camden, N. J., from which church Rev. Joseph Thurnes was called to take charge of St. Francis'.

Father Thurnes did much to improve the Church, by lowering the floor he added to the appearance of the interior, and then by adding new stained glass windows and decorating the inside improved it still more.

Father Thurnes died June 7, 1902.

Father Thurnes was succeeded by Rev. Dr. Joseph Rathner, who took charge June 15, 1902, and began at once an administration that promises to make St. Francis' one of the useful churches of Trenton. Genial and kind to all, active and zealous in spiritual matters, he is constantly adding to the

beauty and usefulness of the parish. One of his first acts was to put steam heat in all the buildings, and his latest acquisition is the purchase of the corner lot near the church.

BRIDGETON, N. J.—ST. MARY'S CHURCH.

This also is one of the old places of New Jersey, and here dwelt a little band of Catholics in colonial times, long before the Boston Tea Party or the Battle of Lexington took place. They found employment on the farms or in the old iron forges, and the famous Jesuit Father Farmer came here once or twice a year to baptize, marry and hold services for these Catholics. How many families or individuals he numbered in his flock we do not know, but we do know that many of the Catholics who lived around "Cohansey Bridge" were related to the Catholics around the old Salem glass house, as is indi-



IMMACULATE CONCEPTION CHURCH, BRIDGETON, N. J.

cated by their names and also by the fact that they alternated by acting as sponsors for their respective families. Later on this place became known as the Bridge, and still later was incorporated as Bridgeton.

In Father Farmer's baptismal register of 1771-1779 we find the following families mentioned: Lawrence and Margaret Caspar, Matthew and Ann Margaret Miller, Henry Schrimmer, Lawrence and Christina Goeck, Edward and Catherine Coleman, John and Eleanor Connor, Simon and Ann Mary Geiger, Susanna Benner and Valentine Vossler, Christian and Susanna Thurn-

back, Eva Lehman, Matthew and Charlotte Goeck. But what became of these people or their descendants very little is known. Up to a few years ago, there were Millers and Lehmans, but the other names are not found in or about Bridgeton parish. That some lost their faith we can readily suppose, but the presumption is that the disturbances consequent upon the American Revolution scattered them to other sections of the country, so that even now it is impossible to locate the house where Father Farmer held the first services in this section; his Register merely calls it Cohansey Bridge and Cumberland County.

The last baptism recorded by Father Farmer at Cohansey Bridge was in November, 1779. After that we find no records of Catholic services being held here till 1848, when the Rev. John McDermott of Salem came occasionally. The Catholics who did remain or who came later found their way to Port Elizabeth or Pleasant Mills, as from 1816-1848 these were the only regularly-attended stations in that district, but about this date the Redemptorist Fathers from St. Peter's began to make yearly visits to Millville, and the Catholics of Bridgeton went there to attend Divine Services. Rev. Fathers Bayer, Coudenrove and Haltzer, C. S. S. R., were particularly active missionaries at this period on the West Jersey Missions.

In 1848-50 Rev. E. Q. S. Waldron of Gloucester made his way into this section and visited the scattered Catholics. These visits were continued by his successors, Rev. H. B. Finnegan, 1750-51, Rev. J. F. Hannigan, '51-52, when it became a Mission of Salem under Rev. John McDermott, who kept watch over the few Catholics of Cumberland, Salem and Cape May Counties. Following Father McDermott came Rev. Cornelius Cannon who for fifteen years had charge of the church at Salem, during part of which time Bridgeton was attended from that place till about 1863, when the Mission of Bridgeton was placed in charge of the Redemptorist Fathers of St. Peter's, 5th and Gerard Ave., who came monthly and held services in private houses and also in Grosscup's Hall. About 1863 Bridgeton became a Mission of Millville, and in 1863 Joachim Hayman was in charge, and in 1864 Rev. Joseph Wirth.

From June 16, 1864, Rev. Martin I. Gesner of Millville attended the Catholics of the Bridgeton district. He it was who, in 1864, built the first Catholic Church in Bridgeton. The church was built upon a lot located at the corner of Pearl and North Streets, given to Rt. Rev. Bishop Bayley for that purpose by old Mrs. Charles Miller of Deerfield. The church was dedicated by Bishop Bayley in June, 1867.

At this date (1867) there were about thirty Catholic families in and around Bridgeton, and Father Gesner worked very hard to organize and build up this parish. The old church is still standing (1905), a monument to his zeal and untiring labors, but time is showing its traces, and a new church is one of the works the future Catholics must do.

Father Gesner remained in charge till February 9, 1873, when he was transferred to Elizabeth Port and was succeeded by Rev. Theophilous Degan, a Hollander, who as pastor of St. Mary's attended Bridgeton twice a month. Father Degan built the present rectory and remained in charge until 1878,

when he removed to Cape May. The next priest to take charge of Bridgeton was the Rev. P. Vivet, who remained only till 1879, and was succeeded by Rev. Bernard J. Mulligan, the present Dean of St. Mary's, Camden. Father Mulligan came to Bridgeton as a young man full of zeal and energy. He purchased a piece of land which he opened in 1880 as a Catholic Cemetery. He also did good missionary work in the surrounding country by visiting the scattered Catholics and reviving their faith.

When Father Mulligan was transferred to New Brunswick in 1883 he built the Sacred Heart Church. Rev. Denis J. Duggan then curate at St. Mary's, Camden, was placed in charge of the Catholics of Bridgeton, but Father Duggan remained only a few months, when he was sent to Mount Holly.

Next came the Rev. James T. Walsh, an ex-Franciscan, who remained in charge till 1888, when he was replaced by Rev. Thomas O'Hanlon for about one half year, and then followed Rev. Father Wuest, C. S. P., who did not remain very long.

In September, 1889, came the Rev. P. J. Petri, curate at Sea Bright, and he put the affairs of the parish into shape. Besides making many needed improvements, he built up the spiritual part of the parish, so that when he left to take charge of St. Monica's, Atlantic City, after nearly five years' stay at Bridgeton, it was a day of sorrow for the whole parish.

The next pastor was Rev. William J. O'Farrell, then curate at the Cathedral, Trenton. Father O'Farrell continued his predecessor's good work, and was particularly solicitous for the young people of the parish, for whose benefit he opened a small hall to be used as a meeting room and library.

On May 29, 1901, Father O'Farrell went to take charge of the church at Atlantic Highlands, and Rev. John M. Gammell took his place, but Father Gammell's health began to grow worse and he resigned the parish and went to Vineland, and was succeeded by Rev. Dr. Haggerty, who is still in charge. The present census give Bridgeton about 700 souls.

CHAPTER III.

PART I.—DIOCESE OF NEWARK.

BISHOP BAYLEY. 1853-1872.

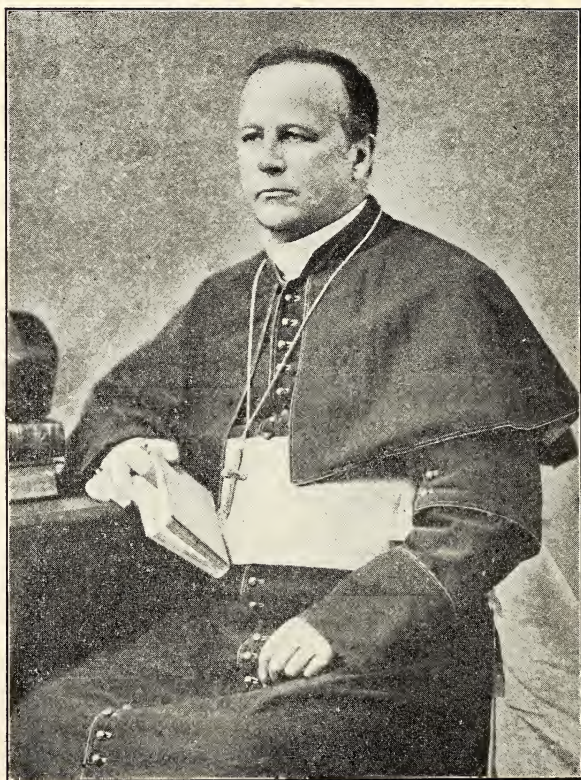
From 1800-1840 there were only three Catholic Churches in the whole territory of what is now the Diocese of Trenton, viz., St. John's, opened at Trenton, Hunterdon County, in 1814; St. Mary's, at Pleasant Mills, Atlantic County in 1826; and St. Peter's, at New Brunswick, 1829.

In 1843 St. John's, at Lambertville, was opened and also St. Mary's at Bordentown. Then came St. Mary's, Perth Amboy, 1844, and in 1845 St. Elizabeth's, at Port Elizabeth. Stony Hill Chapel, erected by a little colony of Germans, was opened in 1847; St. Mary's, Gloucester, and St. Mary's South Amboy, in 1848, and St. Paul's, Burlington, 1849. A church was also erected in 1850 at Mt. Holly.

The new church of St. John's, Trenton, was opened in 1848, on Broad Street, and the old St. John's, on Lambert Street, was reopened as the St. Francis' German Church. At Princeton, in 1850, a church was erected, and in 1852 St. Mary's, Salem, was completed.

These, with the Missions at Camden, Fellowship (Moorestown), Bridge-ton, Cape Island (Cape May), Swedesboro, Dennis Creek (Dennisville or Goshen), Red Bank, Somerville and Middletown Point constituted the Diocese of Newark, in 1853, when Rt. Rev. James R. Bayley became first Bishop of New Jersey.

Most Rev. James Roosevelt Bayley, first Bishop of Newark and eighth Archbishop of Baltimore, was born in New York City on August 14, 1814, the year when the first Catholic Church was built in New Jersey (Old St. John's, Trenton). His parents were Episcopalians, and he himself became an Episcopalian minister. In 1842 he renounced Protestantism and joined the Catholic Church at Rome, Italy, and, after a due course at the Seminary of St. Sulpice, Paris, he was ordained to the priesthood by Rt. Rev. Bishop Hughes, at New York, in 1844, becoming assistant at the Cathedral, and latter secretary to the Bishop, Chancellor of the Diocese, and still later, Vicar General of New York. In 1853, when the State of New Jersey was formed into a separate Diocese, Father Bayley was chosen the first Bishop of Newark, where he labored for nineteen years to spread the Catholic Faith. On July 10, 1872, he was promoted to the Archbishopric of Baltimore. He died at Newark in 1877, October 3, and his remains were transferred to Baltimore and buried beside his saintly aunt, Mother Seton.



BISHOP BAYLEY.

Bishop Bayley began his administration with only twelve resident priests, who attended as many Missions, and only fourteen church buildings, some of which were only temporary makeshifts, and none of which had a decent rectory. The priests lived as best they could, their only desire being to keep and encourage their people. Some of them suffered much from the privations and hardships they underwent, but they knew their good people were enduring similar trials. With a zeal and energy that stimulated his hard-worked clergy, Bishop Bayley went from place to place, consoling, confirming, laying corner-stones, and dedicating churches and schools, rectories and convents, all which seem to spring up as if by magic during the nineteen years of his most successful Episcopate. In 1872, the year of his promotion to Baltimore, there were twenty-four resident priests and thirty-seven Missions, with an increase of sixteen priests and twenty-five Missions; whilst the seed of God's word was planted in a multitude of hearts. He also opened several parish schools in South Jersey. His life was indeed a busy one, but God blessed his efforts and rewarded him a hundred fold for all his sufferings and privations. Previous to his appointment the Catholics of New Jersey were few and far between, and had much inconvenience and annoyance to put up with on account of their faith. But about 1840 new railroads and canals were planned in different parts of the country, affording much work to emigrants.

During the nineteen years of his administration he labored most successfully in establishing Churches and Missions in New Jersey. Leaving out the churches in Northern New Jersey, we will consider those only that are included in the Diocese of Trenton. When Bishop Bayley took charge in 1853 there were only twelve priests attending the scattered Catholics of South Jersey; and of these, four were borrowed from Bishop Neuman of Philadelphia. Those twelve priests were attending twenty-five Churches and Missions scattered over twenty-one counties. Neither were the conditions and prospects of the Catholics in this section hopeful or inviting, for bigotry and prejudice were apparent on every side, but Bishop Bayley was not discouraged. Organizing his forces, and utilizing his opportunities, he sent his priests to open Missions and erect Churches wherever it was possible to do so.

The great awakening which had stirred England, and brought the illustrious Englishmen Fathers Newman, Manning and others into the Catholic fold, had also brought Hecker, Baker, Brownson, Hewitt and others into the Church in America, and Catholics were improving their opportunities in every way. Added to this was the distressful famine which devastated Ireland in 1847 and 1848, when the crops failed, and scores of thousands of her sturdy sons and daughters were obliged to seek new homes in America. For two years this steady stream of emigration poured in, bringing to our shores a splendid class of men and women who quickly identified themselves with the interest of their adopted homes, and planted the Cross in every section of the land. They also brought their priests with them, so that following quickly upon their arrival the old Missions were reopened and Catholic

chapels were erected in Swedesboro, Red Bank Middletown Point, Philipsburg, Moorestown and other places. And thus what was the misfortune of Ireland turned to be a blessing for America in the rapid growth of the Church. From 1808-1853 the southern portion of New Jersey had been under the supervision of the different Bishops of Philadelphia,—Bishops Egan, Carroll, Kenrick and Neuman. The northern part was cared for by Bishops Concannen, Connolly, Dubois and Hughes of New York. In the person of Bishop Bayley, the Catholics of New Jersey got a Bishop of their own, and one whom they soon learned to love and revere as a father and a friend.

RIVERSIDE, BURLINGTON COUNTY, N. J.—ST PETER'S CHURCH (GERMAN).

The former name of this town was "Progress," and prior to 1850 the Catholics who had settled in this vicinity were attended by the Redemptorists Fathers from St. Peter's Church, Philadelphia. Always solicitous for his people, the saintly Bishop Neuman visited this town and received the donation of a plot of ground from a certain Mr. Bechtold. This was in 1853, and



ST. PETER'S CHURCH, RIVERSIDE, N. J.

the few Catholics began at once to collect funds for the erection of a little Church. The Church was begun but before it was finished it was sold by the sheriff for \$180.00. This sale took place in 1855. The building was bought by Charles Behler, with money advanced by Bishop Bayley of Newark, and the deed was transferred to the Bishop. The Church was then completed

and opened for service, but in the meantime services were held in private houses whenever and wherever opportunity offered. The Church was blessed by Bishop Bayley in 1864. Services were held regularly on the last Sunday of the month and sometimes on a week day.

The Redemptorists remained in charge of Progress till 1870 when it became a Mission of St. Peter and St. Paul, Camden, and was attended for three years by Rev. Joseph Thurnes. In 1867 the name was changed from Progress to Riverside. Father Thurnes opened a school under the charge of the Sisters of St. Francis from Syracuse, N. Y.

In 1874 the parish was transferred to the care of the Franciscan Fathers of Trenton, till March, 1897, during which time Revs. Vincent, Anselm, Fidelis, Francis, Bonaventure, Angelus and Alexius attended this Mission. They, finding the old Church unsafe, erected a second building to replace it. The second Church was opened in 1880 and dedicated by Very Rev. Father Francis. This Church, together with a new frame school house, was destroyed by fire in March, 1882. A new Church was at once started, and opened for service in the same year. In March, 1897, the Franciscans were withdrawn, and replaced by the Rev. Theodosius Goth, the present beloved pastor, who spares not himself to make this parish one of the best in the Diocese.

LONG BRANCH, N. J.—OUR LADY OF THE SEA.

Long Branch was a popular seaside resort as early as 1830. To this place came invalids in search of health from the invigorating ocean breezes, and here also gathered pleasure-seekers and people of leisure, who enjoyed the sea bathing and the parade of fashion. Several Catholics also settled here very early, and remained during the summer season, depending upon the visiting priests for the services of their Church. About 1848 Bishop Hughes of New York sometimes came here to rest, and said Mass at the old "Cooper House," which later became the "Ocean House." Not, however, till 1855 was there a regular service established here. Then Father Kelly, of South Amboy, began to say Mass occasionally during the bathing season. This was in the house of John Hogan, and later in McCormick's Hotel (afterwards called Youch's Hotel). The first Catholic Church was erected on Chelsea Avenue, near the New Jersey Street Railroad, the present site of the "Noyes Cottage." Father Kelly attended Long Branch Mission till 1863, when it became an adjunct of the Red Bank Church, under Father Killeen. In 1867 Father Salaun succeeded to the charge of Red Bank and he continued the care of this Mission. During his term of office he replaced the old structure with a new Church, and in July, 1876, he was transferred to Long Branch as first resident pastor, but in the following year he resigned and went to teach at Seton Hall College. The next pastor was Rev. James A. Walsh, O. M. Cap., who took charge in 1877 and remained till May, 1883. Father Walsh erected the present rectory on Chelsea Avenue. From here he also attended Asbury Park where he began the present Church. Later he was transferred

to Bridgeton, N. J. In October, 1890, the Church at Long Branch was placed in charge of the Rev. James A. McFaul, the present Bishop of Trenton. Father McFaul began at once to exert a strong influence upon civic and parochial affairs. He reorganized all departments of the parish work, and smoothed over much of the difficulties engendered by his predecessor. For nearly eight years he cared for the interests of St. Mary's, during which time he also attended the Mission of Elberon, or West End, where, in August, 1891, he erected the beautiful brick Church of St. Michael's. Father McFaul also introduced the Sisters of Charity from Madison, N. J., to open an academy for girls of the town. When Father McFaul was promoted to the charge of St. Mary's Cathedral, Trenton, he was succeeded by the Rev. William P. Cantwell. Father Cantwell, finding the parish increasing, erected a beautiful parochial school and hall.

ST. NICHOLAS' CHURCH, ATLANTIC CITY, N. J.

The first Mass said in Atlantic City was in summer time offered in the parlor of a house owned by Mr. Thomas Bedloe, and Father Michael Gallagher, O. S. A., from St. Augustine's, Philadelphia, was the celebrant. This was in 1855, the year following the entrance of the first train of cars to At-



ST. NICHOLAS' CHURCH, ATLANTIC CITY, N. J.

lantic City. Later on about three years after Father Gallagher erected the Mount Vernon cottage, 1424 and 1426 Atlantic Avenue, and gathered his little flock there for services. In 1857, near the junction of Atlantic and Tennessee Avenues, the corner stone of a beautiful gothic church was laid, and this church when finished was dedicated to St. Nicholas of Tolentino, by the Rev. Dr. Moriarity

From June, 1858, Father Gallagher resided at Atlantic City during the Summer months, and returned to Philadelphia after season, coming back occasionally to hold services through the winter till he was transferred in 1861. St. Nicholas' was then regularly attended as a Mission of St. Augustine's, under Fathers Meagher, Mark and Peter Crane, Dr. Stanton and Father Coleman till 1880, when Rev. J. T. Fedigan was appointed first resident pastor, where he remained till 1898, working at all times to preserve and spread the faith throughout a pastorate of eighteen years, during which time he saw the place grow from a hamlet to the size of a large city.

The congregation soon outgrew the little Chapel, and Father Fedigan purchased a larger site, and, having moved the Chapel there, he enlarged it to seat 1000. He also built the present parochial residence and a smaller Chapel for daily use.

In 1885 Father Fedigan bought the site of the present Church of Our Lady and erected thereon a large gothic church, dedicated to St. Monica, which was afterwards destroyed by fire in 1896, it having previously passed to the secular clergy under Rev. P. T. Petri. In 1883 the Ladies of the Sacred Heart from New York opened an academy in Atlantic City on Connecticut Avenue, which was later removed to Park Place. In September, 1886, they opened a parish school with eight pupils and continued it for fourteen years, till June 5, 1900, when they withdrew from Atlantic City. The present commodious rectory was built in 1895.

In 1898 Father Fedigan was promoted to the Provincialship of his order, and was succeeded by the Rev. Francis J. McShane July 28. Again the Church of St. Nicholas was found too small for the crowds of Catholics who flocked to this popular resort, and Father McShane began the agitation for a new Church, the corner stone of which was laid on July 6, 1902, by Rt. Rev. James A. McFaul. The cost of the new edifice was about \$125,000, and when completed will be one of the handsomest Churches in the State. Father McShane is an active and successful collector, and deserves the heartiest commendation for his great labors. The new St. Nicholas' Church was dedicated on Sunday, September 17, 1905, by Rt. Rev. James A. McFaul, assisted by Rev. Fathers McShane and Petri, with His Excellency Most Rev. Diomedes Falconio, D.D., the Apostolic Delegate, presiding at the Mass, which was celebrated by Rev. Francis M. Sheerin, Rev. Fathers Emmett and Conway, O. S. A's. Rev. William O'Brien Pardow, S. T., preached the sermon.

CLINTON, N. J.—CHURCH OF THE IMMACULATE CONCEPTION.

It is difficult to say at what exact date the first Mass was said in what is now the village of Clinton, but after much careful research the author places it about 1852, when the Rev. Father Edward Brady, a young priest, was sent by Bishop Hughes to say Mass at the home of Dr. Daniel Coxe, a Spanish consul to the United States, whose daughter had married John Caravanna. It is asserted, however, that long before this period Father Schneider, the first Jesuit Missionary, visited Clinton district, when he was

on his visit to Bound Brook in 1743. But this assertion is tradition only, and lacks all supporting evidence. But what we do know as a certainty is that when, in 1845, the Mulligan Bros. came to Clinton, there was naught of Catholicity save the tradition.

When in 1854, Father Jeggo, became pastor of Lambertville he made frequent visits to Clinton, and continued to say Mass at the Mulligan homestead till 1858. In that year he bought a barn from James Mulligan and remodeled it into a little chapel, fitting it up as neatly as his scanty means would allow. This served as a place of worship to the Catholics for many years, then about eighteen or twenty families, some coming as far away as High Bridge and Junction. But when, in 1858, Father Rolland was made pastor of St. Ann's he took up his residence at Clinton. Later on he moved to Junction and made that his residence, retaining Clinton, Flemington, Oxford, Bloomsburg, and the Valley as Missions. Clinton remained attached to Hampton Junction till 1880 when it was appended to High Bridge till 1890, then it was attached to Flemington under Rev. Rudden and is still attended from that place by Rev. John E. Murray (1905).

This little Church can boast of having been the nursery of several prominent Catholics, notably of Very Rev. Dean Mulligan of Camden, N. J., the Rev. Dr. Mulligan of Jersey City, as well as Sheriff T. F. Corcoran, proving that the true faith and sturdy Catholicity are frequently cradled in hardships and trials. Although one of the oldest Catholic Missions in that section, yet Clinton has never had a resident priest, and unless some extraordinary influx of people takes place its chances are still slim indeed for this honor.

FLEMINGTON, N. J.—CHURCH OF ST. MARY MAGDALENE.

Prior to 1847 there were only two Catholic families in this town—Miles Cunningham's and Sheriff Corcoran's but in 1847 the copper mines were opened and this brought a few more of the faith. In 1847 Father Mackin came from St. John's Church, Trenton, at their request, and said Mass at the house of James Hurley. This was on a Saturday and the following day, Sunday, he went to Lambertville Mission where he held early services. He was the first priest to say Mass in Flemington. He came again on Christmas Eve, and again in February, 1848. That same year, 1848, the copper mines closed and the Catholics scattered, and then we hear of no priest coming near Flemington till 1853, when the Rev. Father Jego, a French priest from Lambertville, came monthly on week days and said Mass at the house of Miles Cunningham, or William and Joseph Purcell's, as well as at Nicholas Barry's and Dan White's. The congregation then numbered about six families with a few hired girls. It was Miles Cunningham, who, Sunday after Sunday, gathered the people in their little Church and recited the Rosary and Mass prayers in the absence of the priest.

In 1858 a meeting was held at the home of Miles Cunningham and as a consequence a lot was purchased from Sheriff Bonnell, and later, 1859, a little Church, 24 x 34 feet, was erected. This served its purpose till 1870,

when it was replaced by a larger building, 37 x 66, erected by Rev. H. Terwoert of Lambertville.

Flemington remained in charge of Lambertville till 1880, when it was attached to Clinton under Father Brady, who, for a while, resided at Clinton till he moved to High Bridge.

When Father Jego had completed his church he brought Bishop Bayley, (1858), to bless it, on which occasion the rite of confirmation was administered to six candidates, one of whom was Very Rev. Dean Mulligan, and his brother Michael, and another was Sheriff Corcoran.



ST. MAGDALENE'S CHURCH, FLEMINGTON, N. J.

In 1861-1864 Rev. Claude Rolland, pastor of St. Ann's, Hampton Junction, attended Flemington as a Mission. From 1864-1869, Father Leonard of Junction came here, when later it was transferred to the care of Rev. John Brady; the pastors of High Bridge (1880-1884), Rev. B. Horan, (1884-1886), Rev. J. J. Griffin (1886-1892), Rev. Joseph Keuper, July, 1892, to September, 1893, Rev. Michael Coughlan, September, 1893, to May 29, 1901; Rev. S. B. Walsh, May, 1901-1903, when the Rev. Thomas Rudden, curate at Raritan, was appointed first resident pastor of Flemington, December 21, with Stockton as a Mission. In March, 1904, Father Rudden was replaced by the present rector, Rev. John E. Murray.

THE CATHOLIC CHURCH

WOODBURY, N. J.—ST. PATRICK'S CHURCH.

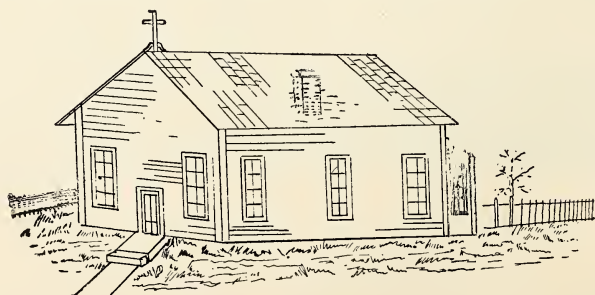
The first account we have of services in this town is found among Father Grassle's records, where he notes that on March 25, 1793, he baptized James Daly at Woodbury. Nothing more is recorded of this place till 1859.

Father Daly of Gloucester opened this Mission in 1859, and said Mass in private homes once a month and he built the first church. After Father Daly, came Father Wiseman, 1869-1877, when the parish passed to Rev. Michael A. McManus as first resident pastor. Owing to Father McManus' energy and zeal, Catholic matters picked up a little, and his removal, 1881, caused much regret to citizens of all classes. He also attended Snow Hill and Glassboro, and in both places did good work.

Father Murphy succeeded Father McManus. He remained till 1888, when the Rev. Michael A. Dolan, the present rector, was appointed to carry on the good work. In connection with his duties at Woodbury Father Dolan found time to do much missionary work in South Jersey, so that for a long time his territory was limited only by his zeal.

SNOW HILL, CAMDEN COUNTY, N. J.—ST. JAMES CHURCH.

The Church at this place was erected by Rev. James Daly of Gloucester City, N. J., in the year 1859. The town was a negro settlement, some people having come from Snow Hill, Md., and named it. This was before the war, and, consequently, quite a curiosity. Later on a negro doctor from Philadelphia bought the land and laid out the town and changed its name to Freehaven, but the experiment did not work, and the lots did not sell—even in the



ST. JAMES' CHURCH, SNOW HILL, N. J.

early day the colored folks preferred the excitement of the city to the quiet of the country. The site for the church was given by James Diamant, who kept a tavern in the hamlet, and thought a church would help improve the town and his business. The building was about 15 x 20 feet, and the street was so narrow that every noise from the outside disturbed the worshippers. Across the alley was the combined store and postoffice and general lounging place, and opposite was the negro church.

Snow Hill remained as a Mission of Gloucester till 1856, when it was attached to Camden and attended by Rev. Patrick Byrnes, who assured the writer that at one time there was a thriving congregation of one hundred Catholic farmers. These have since scattered or built themselves the beautiful churches at Moorestown, Haddon Heights, Laurel Springs or Gibbsboro. Snow Hill remained under the care of the Camden priests till 1877, when it passed as a Mission to Woodbury, where it remained till 1903, when it was attended from Laurel Springs and finally closed and on account of the peculiar situation will probably never be reopened as a Catholic church. Father Daly also said Mass at Blackwood, where there were about eighty Catholics, who later on joined other parishes.

OXFORD FURNACE, N. J.—CHURCH OF ST. ROSE.

As its name implies, this town was formerly a great mining camp, as were most towns and villages of Sussex County. The early Catholics went



ST. ROSE'S CHURCH AND RECTORY, OXFORD, N. J.

(Destroyed by Fire 1900.)

for spiritual help either to Dover or to Easton, but in 1854 Bishop Bayley sent Rev. Father McMahon to this section with all Sussex and Hunterdon

Counties as his parish. For a while Father McMahon had no regular resting place, but in 1855 he settled down at Newton, and from that place he visited the Mission at Oxford Furnace whenever he could do so till July, 1857, when the Rev. James McKay succeeded to Newton and also attended Oxford. Father McKay built the first Catholic Church, a large and substantial frame structure, began in May, 1858, and opened in the following December. In July, 1861, Father McKay was succeeded by Rev. John Smith, who died after



CHURCH OF ST. ROSE, OXFORD FURNACE, N. J.

four months' service. After Father Smith's death, the Oxford Mission was attached to the parish of Philipsburg, where the Rev. Cornelius O'Reilly was pastor, and was attended by him till 1861, when it passed to Father Roland of Hampton Junction. The Church was incorporated on December 3, 1864, under Father Leonard, who succeeded Father Roland in August, 1864. Father Leonard opened a day school here in a private house, with fifty-seven pupils, in 1867, and attended this Mission till 1869, when the Rev. Francis O'Neil took

charge of the Junction and came here till 1871. Father O'Neil built the first Catholic school here, which later was closed. In 1871 Washington was made a separate parish, under Rev. P. E. Smith and Oxford was placed under his care. The Church was dedicated under Rev. Father Smith, who brought Bishop Corrigan for that purpose and this was the first time any Bishop had visited the place.

In 1873, Rev. Patrick A. Treacy succeeded to this charge, and he enlarged the church and became first resident pastor of Oxford. Father Treacy remained in charge till 1885, when he was succeeded by Rev. John Griffin, who did not remain long. Then came Rev. Michael T. Brennan, from 1885-1886, in which year it was attended by Rev. P. J. Petri, curate at Philipsburg. From 1886-1889 Father Patrick T. O'Farrell held sway, and did much to beautify the Church and house and to improve the grounds.

1889-1893 Rev. Patrick Hanley exercised his ministry here and during his stay occurred the great strike of miners which paralyzed the industries of the place and closed the mills, and engendered much bitterness and distress. For a few months of 1893 Father Hill was left in charge, and in the same year, 1893, it became a Mission of Philipsburg, under Rev. R. E. Burke, and as such was attended by Revs. John Gammel, Joseph Keuper and John Graham till 1894.

In 1894 and 1895 Rev. Thomas McLaughlin came as resident pastor, and by his tact and good management kept life in the place and saved the Church from the sheriff. Father McLaughlin was succeeded in 1895, by Rev. Henry Russi, who attended Ocean City during the summer and whilst absent Revs. Julian Zielinski, M. H. Malloy and Edward Regan attended this Mission till 1898.

In 1899 Father Russi was transferred to Burlington, and Rev. Dennis S. Kelly succeeded to this parish, but in the following year, 1900, on Easter Sunday, the Church was totally destroyed by fire, leaving the parish \$2,200.00 in debt, but from the smoking ruins went up a resolute determination from priest and people to begin over again. And they did so. Services were continued in an old school house, through the kindness of the Board of Education. The Empire Steel & Iron Company gave land, and a new Church, 38 x 76, was erected and opened for services by Rev. William T. McConnell, who had succeeded Father Kelly, 1900-1905. This Church was dedicated November 30, 1902. In 1904 Father McConnell bought a site for a new parish hall. The present value of the property is about \$15,000 (1900), and is in charge of Rev. Peter Kelly, who took Father McConnell's place in 1905.

NEW HAMPTON JUNCTION, N. J.—ST. ANN'S CHURCH.

This parish was established in the year 1859, when the Rt. Rev. Bishop Bayley appointed the Rev. Claude Rolland, a French priest, first resident pastor of New Hampton Junction and the surrounding country, with Missions at Clinton and High Bridge, and later at Flemington, Oxford and West Portal. Previous to Father Rolland's appointment, Father Kierns of

St. Mary's, Plainfield, visited this section on week days and held services in private houses. In 1860 Father Rolland began the erection of a Church, which, although used, was not dedicated till May 14, 1863, when Father Rolland dedicated it himself.

When Father Rolland resigned this charge in 1864 and returned to France, he was succeeded by the ardent young Irishman, Rev. Patrick Leonard, who became pastor August 1, 1864. Father Leonard saw that the continuous growth of the parish necessitated better accommodations, which could not be had where he was located. Consequently he and the eminent Irish lecturer, Dr. Cahill, selected the present Church location, and it was purchased April 1, 1866, and July 4, 1866 the corner stone of the new brick structure was placed in position. The Church was completed, and dedicated in 1867, and as soon as Father Leonard had completed the new rectory, he sold the old church and rectory in January, 1868. The old church building was afterwards converted into a dwelling and is still occupied.

In those days Hampton Junction was a thriving place, and the parish was prosperous, but with the removal of the railroad shops all material prosperity seems to have gone. Father Leonard was a kind and good pastor and left many happy memories after him.

In July, 1864, Father Leonard was promoted to St. Mary's Church, Bordentown, N. J., and was succeeded by Rev. Francis O'Neil. Father O'Neil remained eleven years (1869-1880), during which time he continued to build up the material and spiritual interests of the parish and to exercise his influence for good on the country Missions, for not content with doing good at home, he opened the first churches at High Bridge and at West Portal. He also built a new two-story school at Hampton Junction, which, as early as 1875, numbered 120 children. Father O'Neil was transferred to St. Mary's Elizabeth, N. J., in 1880, and Rev. Michael J. Brennan was chosen by Bishop Corrigan to fill this important charge. Father Brennan remained in care of Hampton Junction till 1885, but much of its prosperity had departed. Then came the following pastors, in regular succession, with nothing to mark their pastorates except the continual struggle against debt, and a moving congregation:

Rev. M. T. Dolan, curate of the Cathedral of Trenton, October, 1885, to January, 1888.

Rev. William T. Donovan, January 1, 1888.

Rev. Nicholas M. Freeman, of Bound Brook, N. J., January 3, 1893, to February 1, 1895.

Rev. John W. Norris, curate at Sacred Heart, Trenton, from February 1, 1895, to November, 1895.

Rev. John H. Kenny, curate of St. Mary's Cathedral, Trenton, to Hampton November, 1895, to October.

Rev. M. T. Hagerty, curate of St. Mary's Cathedral, Trenton, N. J., at Hampton Junction, February, 1897, to May, 1901.

Rev. M. T. McCorristan, curate of St. Peter's, New Brunswick, at Hampton Junction, May, 1901, to May 12, 1904.

Rev. Thomas T. Allen, of Sandy Hook, to Hampton Junction, May, 1904, to present time.

PHILLIPSBURG, N. J.—CHURCH OF ST. PHILIP AND JAMES.

On September 25, 1781, Father Farmer records the baptism of Anna Eva Wider, of Joseph and Margaret Wider at Greenwich, Warren County, which must have been at or near the present City of Phillipsburg. After this we read of no services being held in this vicinity till 1858.

Prior to 1860, services were held by Rev. Father McKee in the old brick house on Sitgreaves Street, owned by John Smith, which was recently torn down to make room for improvements in the Warren Foundry; also in the houses still standing at 526 and 561 Main Street.

Father McKee was succeeded by Rev. John Smith, who served the congregation but a few months when he was taken sick and died in a Newark hospital.

In September, 1859, the late 'Squire Walsh purchased from Hiram Heckman, president of the land company, a tract of land 100 x 200 feet upon which was erected a small church at a cost of about \$500.

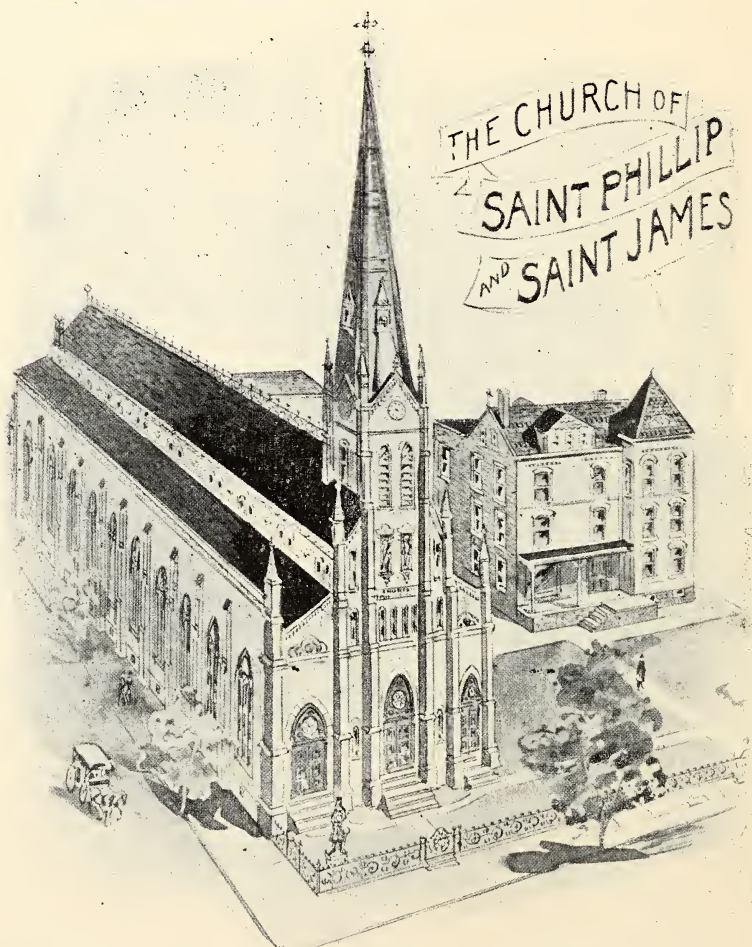
The corner stone of this Church was laid by Bishop Bayley in 1860, and on December 25th of the same year, Mass was celebrated by the late Rev. C. J. O'Reilly, whose life of exceptional piety and devotion to his duties marked him pre-eminently as a man of God. Fresh, indeed, is that memorable Christmas morning in the minds of those who assisted at Mass, when there was nothing to keep out the bitter cold except the muslin tacked in the window frames to serve as windows.

The pastorate of Father O'Reilly extended over a period of 24 years, during which time he was assisted by the Revs. James Hanley, Michael Connolly, James Cusick, William Curtin, J. J. Griffin and John O'Leary. God alone knows the hardships he had to suffer during those years. When he came, he found but a handful of Catholics; but when he was called to his reward, in December, 1885, he left a large and well organized congregation as the fruit of his labors. Previous to the death of Father O'Reilly, Father B. J. Mulligan, at present pastor of the Immaculate Conception Church at Camden, was sent here by Bishop O'Farrell to look after the welfare of the parish until Father O'Reilly would be restored in health. Until the parochial residence was erected, in 1863, Father O'Reilly made his home among various members of the congregation.

The land on which the Parochial Hall stands was purchased in 1873 and the structure erected in 1875 at a cost of \$22,000.

In 1873 the corner stone of the new Church was laid by the Rt. Rev. M. A. Corrigan. Work progressed until one-third of the church was completed and connected with the old building. It remained in this condition until 1886, when work was resumed by Rev. R. E. Burke who succeeded Father O'Reilly.

When work was resumed by Father Burke in 1886, the corner stone was relaid. While the side and front walls of the new church were being built, Mass was celebrated in the old Church as before, and never during the whole work were the regular Sunday services interfered with.



CHURCH OF STS. PHILIP AND JAMES, PHILLIPSBURG, N. J.

During the eleven years in which Father Burke labored in Phillipsburg, great advancement was made. He finished the Church, fitted it with all modern improvements and built an addition to the Parochial residence. On Sunday, December 1, 1889, he had the pleasure of enjoying the reward of his earnest labors in having the present grand edifice formally dedicated by the

Rt. Rev. M. J. O'Farrell, D. D., Bishop of Trenton, who was assisted by the Rt. Rev. J. J. Conroy, D. D., Bishop of Albany, who celebrated Solemn Pontifical Mass. Father Sheppard of Passaic officiated as Archdeacon, Rev. John Ward of Philadelphia as Deacon, Rev. Joseph O'Neil of Philadelphia as Sub-deacon, Father Petri of Bridgeton and Father Lawrence of Washington as Masters of Ceremonies. The sermon on that occasion was delivered by Bishop O'Farrell.

In September, 1897, Father Burke was appointed to St. Mary's Church, Bordentown, and on the 22nd of the same month Bishop McFaul appointed the Rev. Patrick F. Connolly pastor of St. Philip and James' Church. Upon taking office Father Connolly found himself confronted with the thankless task of struggling to pay off a huge debt, which years of accumulation had made almost impossible. This work he took up bravely and with the helpful assistance of his curates, he has succeeded admirably up to the present time, and the people of Philipsburg owe him a debt of gratitude for his self-sacrificing labors.

The first census of the congregation was taken in 1861. There were then 800 souls; in 1867, there were 1,500; in 1889, there 2,500, and in 1900, there were 3,000 souls in the parish. Other church property in Philipsburg includes the Parochial Hall building and the Young Men's Catholic Club rooms which, besides being elegantly fitted up for the purpose intended, contain a library of 500 volumes presented by Bishop O'Farrell. The cemetery on Fillmore Street was bought by Father O'Reilly in 1861 from Daniel Block for \$1,100. Up to the present time there have been about 3,000 burials. The first two bodies to be laid to rest in the cemetery were those of Mary and Julia O'Neil, daughters of Mr. and Mrs. Michael O'Neil of Howard Street.

During the years 1876 and 1877 the Sisters of Charity had charge of the education of the children of the parish, and conducted a school in the basement of the Church, and resided in the building now occupied by the Elks.

Mr. Slowey was the first of the old regime to undertake the task of teaching the young idea how to shoot, and was succeeded in turn by Mr. James Fogarty, who only a few months ago sought his long repose on the hill surrounded by many of his former loving pupils; Messrs. Hogan, Rooney and Mullen, M. Boyle, Philip Growney and Miss Caffey, who is now a teacher in the public schools. Among the first aspirants to learning were the Rev. Father Bernard O'Connell, Messrs. Michael Conlain, Robert O'Hara, Hugh Smith and Mrs. Thomas Newman, and many others.

St. Philip and St. James' parish has contributed to the priesthood the Reverend Fathers Bernard T. O'Connell, Neal McMeninin, John Gammel, Peter J. Kelly, James Prendergast, John E. Murray, William Tighe, James Maroney and Thomas Rudden.

BASKING RIDGE, N. J.—CHURCH OF ST. JAMES.

In 1766, ten years before the Declaration of Independence was signed and proclaimed, Catholic services were held in this hamlet among the hills.

Father Farmer spells it Bascon Ridge and records that on April 24, 1766, he baptized George Louis Hoffman, born of Paul and Magdalene Hoffman (the latter being a Protestant). In the following year, 1867, June 24, he was again there and baptized Mary Christina Schreiner, of Henry and Anna Schreiner, with Mary Wolf, James Zein and Christina Fister, as witnesses. Of course on both those occasions, and probably oftener, the good missionary offered up the Holy Sacrifice in these pleasant Somerset hills, and brought hope and consolation to those scattered Catholic people.

After this there comes a halt, and we hear very little of Catholics in or around Basking Ridge till the middle of the next century, when it was a Mission attended first from Morristown, and in 1860 from St. Elizabeth's Convent by the active young Irish priest, Father McNulty, now Dean of St. John's, Paterson. It was in this year, 1860, that Father McNulty purchased a lot, on which stood an unused blacksmith's shop. This structure, the young priest had converted into a little Chapel, and was happy to say that he had built a church. It was a great boon to the poor Catholics of those hills, and the name of Father McNulty was long held in benediction. During all these years, whilst other places sprung up and prospered and enlarged, the Ridge seemed to remain at a standstill. The Church was incorporated in 1866, and was attached as a Mission to Morris Plains. Later this Mission became an attachment of the more successful Mendham parish and was attended from that Church till 1898, services being held every Sunday. In that year, however, where the Rev. Joseph Ryan was commissioned to found a parish at Bernardsville, he received Basking Ridge as a "consolation," and, whilst admiring its historic past, received little comfort from its long, cold drives over the hills, Sunday after Sunday, Summer and Winter.

MILLVILLE, N. J.—ST. MARY MAGDALENE CHURCH.

As early as 1848 Father Holzer, C. S. S. R., and Father Bayer, 1848, visited this town to minister to the few Catholics who had come to work in the glass-house, for when the glass industry of Port Elizabeth began to decline it was revived in Millville, and many of those who were employed at the Port found work in the new town, which had sprung up along the railroad. These, however, were only occasional visits that the Redemptorist Fathers from St. Peter's, Philadelphia, paid to Millville, sometimes coming twice or thrice a year, and we know of no regular attendance of any priest at Millville till 1861, when the Rev. Joseph Wirth was placed in charge of this Mission. It was Father Wirth who built the little Catholic Church in this town. The Church stood on Buck Street.

In 1864 we find the Rev. Joachim Hayman pastor, but he did not stay long, for, on June 16, 1864, the Rev. Martin Gesner was sent by Bishop Bayley to Millville with all the surrounding country as Missionary territory. For some time Father Gessner occupied a rented house, but towards the end of 1865 he began a rectory, the same house which is now used for a convent. His next work was to open a school, and in order to have plenty of room,

he built the present combination house and school. Father Gessner also attended the Missions at Bridgeton, Egg Harbor and Cape May, besides visiting the Catholics at Malaga, Dennisville, Port Elizabeth and Vineland. It was usual for him to say Mass at 8 o'clock in Millville and then to drive to Bridgeton for late Mass. In the Summer time he attended Cape May and resided there from June to September. The other places he visited on week days, and often said Mass at Mr. Ward's in Leesburg.

In 1873 Father Gessner went to Elizabethport and was succeeded at Millville by Rev. Theophilous Degan. Father Degan remained at Milville from February, 1873, to November, 1873, when he moved to Bridgeton, and Rev. Peter Vinet became pastor of Milleville.

Rev. William T. Dwyer, an ex-Passionist Father, was next placed in charge. He was an eloquent preacher and a hard worker. He built the present beautiful rectory, and the parish at Goshen also owes its foundation to him. He died April 5, 1881, in St. Michael's Hospital, Newark, N. J., and is buried at Milville. During Father Dwyer's illness, Rev. James Durick was in charge, until the appointment of Rev. Charles J. Giese in June, 1881. Father Giese continued the good work, improving the buildings and grounds, reopened the school with forty-five children, Alice Marshall teaching. He brought the Sisters of Charity to teach in the schools.

In October, 1901, Father Giese was appointed to succeed Father Connolly at Gloucester, and after a nineteen years' pastorate left Millville, respected and regretted by all classes, leaving a flourishing parish and school to his successor, Rev. William T. Fitzgerald, the present rector.

WOODBIDGE, N. J.—ST. JAMES' CHURCH.

About the year 1660 a new and fine quality of potter's clay was discovered at this place, and with the opening of these clay-beds came also several Catholics, who received occasional visits from Fathers Henry Harrison, S. J., and Charles Gage, S. J., Chaplains to Governor Dongan of New York. Their Chapel was at Fort James.

Prominent among these first Woodbridge Catholics were Hugh Dunn and James Kelly. How long these visits continued cannot now be determined at this time.

Not till 1860 do we find another reference to Woodbridge, in which year Rev. Thomas Quinn of Rahway began to hold services in the homes of Patrick Masterson and John Dunn, near the clay banks, also in a loft over an old stable. Later on Father Quinn purchased a lot, 120 x 250, on Main Street, from a Mr. Dally, and, after many difficulties, erected a fair-sized frame church, which did service till the new church was opened. Since then it has been used continuously as a school. It was this good priest who also opened the Catholic cemetery in Woodbridge.

In 1863 Father Quinn was relieved of this Mission, it was attached to the newly-formed parish of Perth Amboy, and attended by Father Cornell

till 1865, when Father Cornell left and Father Quinn was again placed in charge of both Perth Amboy and Woodbridge.

In 1871 Father Connelly took charge of this Mission from Perth Amboy. He enlarged the original structure. Father Connelly was succeeded in this Mission by the Rev. Father Betoni, who became the first resident pastor, and remained in charge till October 14, 1882.

On October 14, 1882, Rev. James Devine was appointed as successor to Father Betoni, but he remained only a short time, for, in 1883, Father Devine was succeeded by Rev. James Walsh, who built the first rectory and extended



ST. JAMES' CHURCH, WOODBRIDGE, N. J.

the church. Father Walsh, owing to some difficulties with the people, was removed, and Father Devine returned to St. James, where he once more took up the work of the parish, and, with the good will of all, began improvements. He secured the present rectory and built the new church. He also built a convent for the Sisters.

In October, 1893, Father Devine was promoted to the more important parish of the Sacred Heart, New Brunswick, and was succeeded by Rev. Joseph Flannagan, who died there as pastor. The present pastor is the Rev. John J. Griffin, whose success in handling the difficulties of other places makes him seem the right man in the right place at St. James'.

EGG HARBOR, N. J.—ST. NICHOLAS' CHURCH.

As early as 1793 the village of old Egg Harbor was a landing place for vessels, and that some Catholics came very early we are assured by the following record:

Dempsey, John, born August 31, 1795, of Bernard Dempsey (Catholic), and his wife, Mary Wier (Protestant), was baptized at this place November 2, 1795, by Rev. Michael Ennis of St. Mary's Church, Philadelphia. The sponsors were Oliver Rhea and Catherine Wintley.—A. H. S., June, 1905, p. 221.

Thus we see that a Catholic priest found his way into the South Jersey wilderness, whenever his services were needed, and, as Catholics were few and far between, these visits were only quarterly or half yearly, till the Church was built at Pleasant Mills, 1826, fourteen miles away, and then all gathered at that place for services. And so Pleasant Mills continued to be the parish Church for Egg Harbor Catholics till 1863, when the Rev. Father Wirth, C. S. S. R., then in charge of Millville, began to make occasional visits to Egg Harbor. In the old baptismal record we find the names of the following Redemptorist Fathers Rods, Werth, Wayrich, Luhrman, Hesselein, Yunker, and Kuhn.

On August 12, 1866, Rev. Joseph Thurnes was sent to Egg Harbor City as the first resident pastor of St. Nicholas' Church. Bishop Bayley, ever watchful of the Church's need, deemed it time to make it a separate parish. On February 14, 1866, the Church was incorporated, and pastor and people began at once to make preparations for a school building, and the much talked of work was accomplished. Father Thurnes had been living in a rented houses, but later he built a rectory alongside the Church, which later on was converted into a convent for the Sisters.

In November, 1878, Father Thurnes was sent by Bishop Corrigan to open a German Church at Camden. He was succeeded in Egg Harbor by Rev. Anthony Hechniger, a priest from Rochester, who remained only for a few months, when he was transferred to Greenville, N. J., was succeeded by Rev. Joseph Esser, November 1, 1878. Father Esser was not only a pious and learned priest, he was also a good business manager, and he soon paid off the long standing debts, and spent considerable money upon necessary repairs and improvements. Besides Egg Harbor, his labors extended to all the surrounding Missions, Hammonton, Waterford, Manchester, Tom's River, Winslow, Lakewood and Atsion. His zeal and energy and amiable disposition made him loved and respected by all who knew him, so that when on April the 5th, 1885, he died from an injury received by being thrown from his buggy, the mourning for him was general and genuine.

The next priest in charge of St. Nicholas' was the Rev. Anthony Van Riel, who came in June 12, 1885, and remains still in charge. Father Van Riel, in his own quiet but determined way, has wrought much good among his people. He reopened the school, which had been closed for several years,

brought three Sisters of St. Francis' from Glen Riddle, whom he engaged to teach in his school, giving up to them the old rectory and building another for himself.

HACKETTSTOWN, N. J.—ST. MARY'S CHURCH.

St. Mary's parish, Hackettstown, N. J., was established by Rev. James McMahon as a Mission to St. Joseph's Newton, N. J. Rev. Father Riordan, of Easton, prior to this date, attended to the spiritual needs, but Mass was first celebrated by Rev. Father McMahon, in one of the humble homes of his parishioners, near the present site of the Lackawanna railroad depot. He was succeeded by the Rev. James McKee, who also was resident pastor of St. Joseph's Church, Newton, and who continued the services in the same place. Rev. John Callan was next appointed to attend St. Mary's, but it was then adjoined to the Dover parish, of which Father Callan was pastor. Like his predecessor, he was after a short time, transferred to a more important charge.

In 1864 it was again adjoined to the Newton parish. Rev. Edward McCosker, now being in charge, at once secured a site and erected the present church edifice. The church was dedicated by Rev. B. T. McQuade, V. G. He had the church incorporated on the 24th day of August, 1864, under the title of the "Roman Catholic Church of the Assumption of the Blessed Virgin Mary." The trustees at the time of the building of the church comprised the following: Rt. Rev. James Roosevelt Bailey, Rev. Edward McCosker, Mr. James C. Martin and Mr. John Cummings. After eight years of very successful service, Father McCosker resigned, November 20, 1872, in order to give more attention to the increasing demands of the Newton parish. Rev. William H. Orem was then appointed resident pastor, with St. Michael's, of Stanhope as a Mission. When the Diocese was divided in 1883, Stanhope became a part of the Newark Diocese, under the jurisdiction of Rt. Rev. W. M. Wigger, D. D., while Hackettstown became a separate parish, under Rt. Rev. M. J. O'Farrell, Bishop of Trenton, with Father Orem still as pastor. He remained in charge for a period of seventeen years, until the time of his death, which occurred in April, 1889. His death caused universal regret, for he was greatly beloved by the people of Hackettstown, irrespective of creed. The Rev. Neal McMenamin then was given charge temporarily, as was also Rev. John A. Lawrence. In the latter part of 1890, Rev. Father Accorsini was appointed pastor, but after a few months resigned. Hackettstown was then assigned to St. Joseph's parish, Washington, with Rev. Henry Ward as pastor, until 1898, when, having been transferred to St. Joseph's Church, Trenton, he was succeeded by the Rev. Joseph A. Rigney. Father Rigney was appointed pastor of St. Joseph's, with St. Mary's as a Mission, September 8, 1898. The property of the parish comprises the Church edifice and land on which it is erected, 75 x 200 feet on Liberty Street, also a valuable strip of land on High Street, 200 x 300 feet. Among the early prominent members of

the parish are the following: James C. Martin, Patrick Larkin, John Cummings, John Ivory, Dennis Crowe, Patrick Walsh, William Connolly, Michael Timmens, Thomas Ledwith, Michael Grace, Peter Crannon and Michael Penty.

NEW BRUNSWICK, N. J.—ST. JOHN'S CHURCH.

Up to the year 1865 the Catholic Germans of New Brunswick worshipped in St. Peter's, although they had services in their own language several years before this, for when Father Hayman, 1865, came as assistant to Father Rogers they assembled after the congregation had left on Sunday and had their own services, intending in time to form a separate parish. This arrangement continued under Father Neiderhauser, 1860-1864, the next assistant, for Father Hayman remained at St. Peter's only a few months. Father Neiderhauser remained longer. Then came Rev. Gregory Misdziol, who on



ST. JOHN'S CHURCH, NEW BRUNSWICK, N. J.

November 8, 1865, formed a committee to collect for a new Church. The committee consisted of George Henry, President; George Deinzer, Treasurer; Francis Neuberger, Secretary; George Pfisterer, John Walter, Henry Pfisterer and M. Martin.

About this time they purchased the present property on Nelson Street and began the building of a Church. Father Misdziol drew up the plans and superintended the building. He was not only a good manager but also a

good collector, going from house to house until he had collected a good amount. All seemed willing to help. Prominent among the German Catholics of this time were, beside the committee, Wendelin Jewnee, Martin Klein, John Pfister, John Nieser and John Zimmerman families.

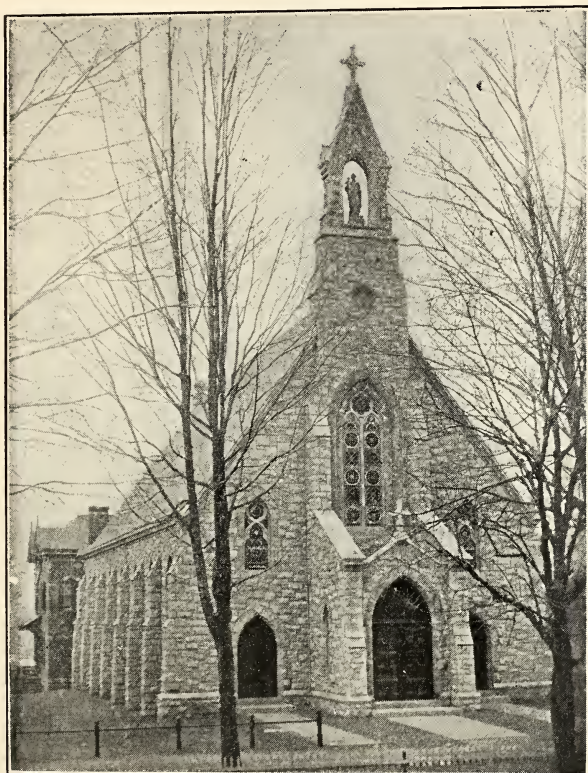
Father Misdziol completed the exterior of the Church and was much beloved by the people, but in 1871 he was transferred to another charge and was succeeded by Rev. Peter Paul Niederhauser, formerly curate of Father Rogers. He remained from 1871 to 1873, when he was succeeded by Rev. John J. Martens, who finished the interior and began a school. Whilst the Church was being built Mass was said in the little house which stood in the middle of the lot back of the present rectory. Father Martens was a good and zealous priest, but in 1888 he died. His successor was Rev. Henry Bruns, who remained about six months, when he gave place to the Rev. Bernard Friezenburg, who remained till April 20, 1896.

The next pastor of St. John's was the Rev. Joseph Keuper, who came from Ht. Holly by request by Bishop McFaul. Father Keuper soon won the confidence of the people, and made many needed improvements. He renovated the church and school, and, by improvements, changed the whole appearance of the property infusing new life into the parish. He still holds the helm and boasts of the best people and parish in the Diocese.

BOUND BROOK, N. J.—ST. JOSEPH'S CHURCH.

It was Father Theodore Schneider, one of the early Jesuit missionaries, who, in the Summer of 1744, visited the Catholics of Somerset and held services for them somewhere near the present Bound Brook, where he baptized Anna, daughter of Bartholomew Kelsen, in her father's house, Michael Power being sponsor. This was July 30, 1744. His successor, Father Farmer, also traversed this section on his way to the mines of Northern New Jersey and New York. Later on Mass was said at the home of James Devlin, and thus the spirit of faith was kept alive by this little band of Catholics in spite of numberless difficulties and trials. In 1858, Bishop Bayley placed the Catholics of Bound Brook under the fostering care of the Benedictine Fathers of St. Mary's Church, Newark, N. J. Rev. Louis Fink, O. S. B., afterwards Bishop of Leavenworth, Kansas, was the first regular pastor. Father Louis took charge in July, 1858, and, as there was no church in the place, Mass was celebrated in a room over the shoe store of Joseph Prehm and later in the homes of Lawrence Wells and Edward Butler. This arrangement continued for many years, till 1866, when a neat frame structure was erected and dedicated by Bishop Bayley on June 17, 1866. The cost of the first church and lot was about \$2,500, and this was accomplished under Father Bernardine Dolweck, O. S. B. Many of the first Catholics were Germans, and the parish was regularly attended by the Benedictine Fathers till 1868. Father Louis was succeeded by Father Bernardine, Father Rupert Seidenbush, afterwards Bishop of St. Cloud, Minn., Father Bernard Mauser, later Abbott of St. Bernard's Abbey, Alabama, and Father William Walter, all of whom attended it from Newark, N. J.

In 1868 Rev. Maurtius Kaeder was placed in charge of the Church at Raritan, and Bound Brook was attached thereto as a Mission. In 1873 Father Kaeder was succeeded by Rev. J. A. Marshall, an ex-Dominican Monk, who remained in charge of Raritan and Bound Brook till 1876, when he was succeeded by the Rev. Joseph J. Zimmer, who resigned the charge of Bound Brook, and Rev. Martin A. v. d. Bogaard became the first resident pastor of St. Joseph's, December, 1876.



ST. JOSEPH'S CHURCH, BOUND BROOK, N. J.

Father Bogaard built the first rectory and worked hard to better the parish. In 1882 Father Bogaard resigned St. Joseph's to build up the new parish of Somerville, which, up to this time had been attended from Raritan. Rev. John H. Fox then took charge for six months and was followed by Father James Devine, who succeeded to Bound Brook, but remained only three months, when he was transferred to the curacy of the Sacred Heart Church, Trenton, N. J. Father Devine was succeeded by Rev. B. T. O'Connell.

Father O'Connell took charge August 4, 1883, and, after paying off a debt of \$3,500, succeeded in building the present beautiful stone Church. The old Church was removed and converted into a school, which was opened September 1, 1891, under the charge of the Sisters of Mercy of Bordentown. The Church, erected at a cost of \$22,000, was dedicated by Rt. Rev. Bishop O'Farrell on June 7, 1891. Father O'Connell also opened a cemetery.

Later Father O'Connell was transferred to St. Joseph's Church, Trenton, and was replaced at Bound Brook by Rev. Nicholas Freeman, who remained only one month, when Father O'Connell returned to his old charge. Later, in 1898, he was promoted to Perth Amboy, and Rev. J. A. Lawrence of Metuchen took charge till September, 1895, when he was transferred to Allentown, and Rev. William A. Dittrich of Vineland came to Bound Brook September 21, 1899. Father Dittrich still gives all his time and attention to the Catholics of St. Joseph's.

DOROTHY, ATLANTIC COUNTY, N. J.—ST. BERNARD'S CHURCH.

The Catholics of this district formerly attended East Vineland. About 1900 it was attached to Ocean City under Father John McCloskey, who, in 1903, built a small chapel for their convenience. The chapel was dedicated and opened for service by Rt. Rev. James McFaul, on June 21, 1903. On this occasion the Rt. Rev. Bishop confirmed twenty-eight children and six adults. Mass is said monthly, and these poor scattered Catholics fully appreciate the privilege they now have, and St. Bernard's will be a centre of religion and do much to preserve the faith in that section.

At present (June, 1906), this Mission chapel is attended by the Rev. Theodore McCormick, who resides at Milmay. Father McCloskey having left in January, 1905.

CAMDEN, N. J.—ST. PETER'S AND PAUL'S CHURCH.

Previous to 1867 the German Catholics of Camden went either to Holy Trinity in Philadelphia or to St. Mary's, Camden. In 1867, at the request of Bishop Bayley, Rev. Father Thurnes of Egg Harbor came to Camden, and held a meeting of German Catholics at the home of Anthony Kobus, 419 Spruce Street, to arrange for the erection of a German Catholic Church. At this meeting a committee, consisting of James Welsh, Valentine Voll, Anthony Kobus and Anthony Voll, were appointed to look after the work. They bought the old Second Street Baptist Church for \$4,000.00 in January, 1868, and after remodeling it, Vicar General McQuade of Newark dedicated it, and Father Thurnes became the first resident pastor with about seventy families in attendance. In 1869 it was enlarged.

Father Thurnes remained in charge till 1873, when he was transferred to St. Francis', Trenton. He built the rectory and school. In 1873 St. Peter's and Paul's was transferred to the Franciscans and Father Frances Neubauer was made the second resident pastor.

Since the Franciscan Fathers have taken the charge of this parish they have erected a beautiful stone Church, and are now engaged in the erection



STS. PETER AND PAUL'S CHURCH, CAMDEN, N. J.

of a new school and rectory. The present rector is the Rev. Lucius Matt, O. M. C., under whose supervision the parish is improving wonderfully.

GLASSEBORO, N. J.—ST. BRIDGET'S CHURCH.

Whilst Father Daly was pastor of Gloucester he opened the Glassboro Mission. About 1866 he began to hold services at the home of John Cuddy in the town, and at the home of J. Gowan, out at the old Marl pit. To each place he came once a month, and the people received him royally. This arrangement continued for about a year, when in 1867, Mr. Thomas Whitney kindly devoted a church site out at his Chestnut Ridge farm. The Church was at once begun, and completed in a short time, but in 1868 Father Daly was succeeded by Rev. Father Wiseman, who was followed by Rev. Father Pattle, of Salem.

In 1872 Glassboro was placed in charge of the newly-appointed pastor of Swedesboro, Rev. Anthony Cassese. In 1877 another change was made, and St. Bridget's was attached to Woodbury as a Mission, under the care of Rev. Michael A. McManus, at present pastor of St. Aloysius' Church, Newark, N. J. It remained (1881 to 1886) in charge of Woodbury, under the Rev. Father McMenamin, who, finding the distance too far out of town, exchanged the Church site for a town lot and moved the building to its present location.

From 1886-1889 Rev. Charles Kane, an energetic but delicate young priest, was appointed first resident pastor of St. Bridget's, Glassboro. He improved the Church and built the present rectory, but died in the midst of his labors, January, 1889.

Father Dolan of Woodbury attended the Church for about one month, and the Fathers of Mercy from Vineland also came for a few months, when again it became a charge of Woodbury, under Fathers Murphy, Hanley and Dolan.

In July, 1903, it once more became an independent parish, with Mullica Hill and Elmer as out-missions, and received as pastor the Rev. Richard J. O'Farrell of South Amboy. Father O'Farrell worked zealously to improve the Church and its surroundings, and in 1904 enlarged the building at considerable expense, so that now St. Bridget's is a model country parish that reflects credit on pastor and people.

Some of the old pioneers were: J. Cuddy, P. Cahil, J. Bowe, J. Tuohy, P. and W. Irwin, M. Casey, M. Carey, M. Corrigan, G. Geuser, J. Kenzinger, Maurice Simon, Terrance Wood, James and Patrick Powers.

LAKEHURST, N. J.—ST. JOHN'S CHURCH.

This was the old "Manchester Mission," which was opened under Bishop Bayley about the year 1869. The first services were held in the home of Patrick Gratton by Father Kelly of South Amboy.

In 1874-1878 Rev Father Danielou of Red Bank was in charge, and when he resigned this Mission it was attended from Egg Harbor by Father Esser, 1879-1880, in which year it was attended by Father Glennon from Asbury Park.

In 1881 to 1884 the Franciscan Fathers from Trenton received the care of Manchester and Fathers Jachetti and Angelus attended this Mission till 1884.

In 1884 Manchester was formed into a separate parish with Tom's River, and other places as Missions. Father Flanagan was made first resident pastor, and lodged in a rented house near the Church. The Church was built under the Franciscans, Patrick Gratton donating the brick. Father Flanagan was succeeded by Father Hosea, who left in December, 1887.

After Father Hosea's departure Manchester was attended by Rev. Father Dolan, who yielded to Father Healey. This parish now became a Mission of Lakewood and was attended by Father Healey, and from 1892-1896 by Father McCullough.



ST. JOHN'S CHURCH, LAKEHURST, N. J.

From June 1888 to January, 1902, Father Joseph A. Egan was in charge and did much to improve this Mission in every way. At the present writing Father Moroney is in charge.

METUCHEN, N. J.—ST. JOSEPH'S CHURCH.

In the year 1867 Mass was celebrated for the first time in Metuchen in a "shed" erected on the present lot. In the Fall of 1869 ground was broken for a church which was built under the direction of the Rev. Father Duggan (an English convert), of St. Peter's Church, New Brunswick, New Jersey. The edifice was dedicated in 1871.

The parish was attended as a Mission by priests from St. Peter's Church, New Brunswick, N. J., till 1877, and during this time they always found a kindly hospitality at the home Mr. Nat. C. Robbins, who, although a non-Catholic, took special delight in entertaining the priest and helping along the good work.

The resident pastors assumed charge as follows:

The Rev. S. Bettoni, D. D., —, 1877.

The Rev. Thomas J. McCormack, July 30, 1882.

The Rev. William P. Cantwell, May 1, 1885 who built the rectory.

The Rev. J. Joseph Smith, —, 1890.

The Rev. Michael A. O'Reilly, —, 1891.

The Rev. Nicholas M. Freeman, —, 1895.

The Rev. John A. Lawrence, —, 1895.

The Rev. Michael A. O'Reilly was reappointed rector of "St. Francis' Church, Metuchen," September 8, 1898.

The Rev. John A. Graham, the present rector, was appointed, April 17, 1900.

On Monday afternoon, about 4.15 o'clock, December 21, 1903, while the choir was rehearsing Christmas music, an oil lamp exploded and the whole organ gallery was soon in flames. The church, which was built of wood, was soon burned to the ground.

On Christmas, 1903, two Masses were celebrated in Washington Hall, at 5 and 10.30 A. M. Masses were celebrated in this hall for one year, until the present edifice was erected.



METUCHEN, N. J.—ST. FRANCIS' CHURCH.

The corner stone of the new St. Francis' Church was laid, June 12, 1904, by the Rt. Rev. Monsignor John A. O'Grady of St. Peter's Church, New Brunswick, N. J., who also preached the sermon.

The church was dedicated on Sunday, December 18, 1904, by the Rt. Rev. James A. McFaul, D. D., Bishop of the Diocese of Trenton, New Jersey. The dedicatory sermon was delivered by the Rt. Rev. Monsignor John A. O'Grady.

TRENTON, N. J.—ST. MARY'S CATHEDRAL.

Whilst Father Anthony Smith was pastor of old St. John's on Broad Street he observed the rapid growth of Trenton, northward, and in 1865 he purchased the site of the present St. Mary's Cathedral, the corner-stone of which was put in place by Rt. Rev. Bishop Bayley on July 15, 1866. It took five years to complete the structure, and it was blessed and opened for service January 1, 1871, also by Bishop Bayley. Up to this time it remained a Mission of St. John's but after the dedication, St. Mary's was formed into a separate parish, and Father Smith resigned the old parish to take charge of the new one. He seemed to foresee the fact that in some future day the Diocese of Newark would be divided and that Trenton would become the See of the new Diocese. Therefore he built for the future, and in 1880 his expectations were realized and although he was not chosen for Bishop, yet he became the first Vicar General of the Diocese of Trenton.

Before the church was opened he purchased the McCully property on Bank and Chancery Streets for a school site (1868), and in 1870 began the erection of the present St. Mary's school building, which he opened on October 2, 1871, with one hundred and twenty scholars, and three Sisters of Charity from Madison, as teachers.

In the following year, 1872, he purchased land for a cemetery out on the Lawrence Road, but finding much of the soil unfit for burial purposes, a new tract of thirteen acres was bought, to which ten acres were added in 1886.

When separated from St. John's, 1871, St. Mary's comprised about two hundred and fifty families, and for six years Father Smith attended to all the pastoral duties himself. Not till 1877 did he get an assistant in the person of Rev. Michael Holland. In the same year he opened the Hopewell Mission, where he built the present St. Alphonsus' Church. So rapidly did St. Mary's parish grow that three years after the opening of the school of six class rooms, Father Smith was obliged to purchase the adjoining property from James H. Farrand on Chancery Street, and add six more class rooms to accommodate the increasing number of children. The present accommodation is seven hundred pupils.

At last, in 1880, came the news of the formation of the new Diocese of Trenton, and Father Smith was again obliged to go into the real estate market and purchase from John L. Taylor a lot on Warren Street adjoining the rectory. On this site he erected the present Bishop's house, which was completed in 1883. Thus we find that the present beautiful Cathedral parish owes its existence to one energetic and zealous priest, and today it stands as the grandest monument that could be erected to his memory. The site of the Cathedral is historic ground, for here occurred the famous battle of Trenton, December, 1776, and a frame house which stood on the site of the present Cathedral rectory was Colonel Rahl's headquarters, whither he was carried when wounded in battle, and where he died, December 27, 1776.

In 1882 Father Smith turned his attention to East Trenton, and finding a large number of Catholics in this section he purchased a plot of ground,

corner of Sherman and St. Joe's Avenues, and in 1882 erected the brick building now used as a rectory. This building was used as school and church till Father McFaul, now Bishop McFaul, built the present school structure.



ST. MARY'S CATHEDRAL, TRENTON, N. J.

When, in November, 1881, Bishop O'Farrell took up his residence in Trenton, he lived in a rented house on West State Street till 1883, when the Bishop's house was completed. At this time Father Smith also enlarged the

Cathedral rectory, joined it with the Bishop's house, so that it looks like one large building. This was his last great work. He died August 11, 1888.

After Father Anthony Smith's death, no permanent rector was appointed for a while, the Bishop himself acting in that capacity with the Rev. Joseph Smith as temporary rector. This arrangement continued till 1890, when Father Joseph Smith resigned his charge and retired to the little parish of Metuchen. Succeeding Father Smith came Rev. John M. McCloskey, who was acting-rector from the Spring to the month of October, when the Rev. James A. McFaul was transferred from Long Branch to become rector of St. Mary's, where from 1879-1881, he had been assistant to Father Anthony Smith. Father McFaul at once inaugurated many needed improvements, both in school and church, besides placing in position the present beautiful organ.

St. Mary's remained in charge of Father McFaul, who was successively Chancellor, Secretary and Vicar General, till January 1, 1895, when the Rev. John H. Fox was called from St. Joseph's to the rectorship of the parish. Father Fox (now Monsignor Fox), spared no effort to make St. Mary's what it should be, the model church of the Diocese. During his term of office the sacristy was enlarged, the sanctuary extended, and the whole interior and exterior of the building improved and decorated. At present he is assisted in his work by Revs. Arthur D. Hasset, Thomas Whelan and Dr. Griffin.

The schools have just passed out of the charge of the Sisters of Charity, who, for thirty-five years have ministered so faithfully to the generations of Catholics, but their services are needed in the Newark Diocese. Their places will be ably supplied by the Sisters of Mercy.

Besides the ordinary parish work, the priests of the Cathedral attend the almshouse, the State Hospital for the Insane and the State Industrial School for Girls.

The parish numbers about 4,300; school, 650.

WASHINGTON (MANSFIELD), N. J.—ST. JOSEPH'S CHURCH.

This parish was started as a small Mission and attended by the Rev. Father Roland of Hampton Junction, who came occasionally to hold services in private houses, 1861-1864.

Father Leonard, who succeeded Father Rolland, continued these visits till his transfer in 1869, when Father Francis O'Neil, also of Hampton, came to Washington for services, till 1871.

At the old Change Water Furnace, about three miles from this place, Father Farmer stopped to hold services for the iron workers of that district. This was the year of the Declaration of Independence. In that year, 1776, October 17, he records at this place the baptisms of John Wm. Call, and on May 17, 1781, William Sary, on May 29, Margaret Robin, May 29, Hannah Wilson, showing that he must have spent several weeks in that section.

In 1871, the Rt. Rev. Bishop Bayley, always ready to recognize merit and advance the cause of Christ, established a new parish in Warren county

by grouping the Missions at Washington, Oxford and Belvidere, and placing the Rev. Patrick E. Smyth, then curate at Philipsburg, in charge of that district. Father Smith took up his residence at Washington as its first resident Catholic pastor, and said the first parish Mass in the home of James Allen, on March 19, 1871, with about thirty Catholics present. This was a small, but encouraging beginning, for the people, appreciating the privilege of having their own pastor, went vigorously to work under the guidance of their enterprising and enthusiastic priest. They secured the use of a barn, which they fitted up for a temporary chapel. A small altar was erected and a number of benches constructed from rough boards, all having been done during the following week, so that on the second Sunday of his pastorate Father Smith had a little chapel which served for worship for over a year. Here Mass was celebrated three times per month.



ST. JOSEPH'S CHURCH, WASHINGTON, (MANSFIELD), N. J.

Thus the Washington parish continued to grow, and in Mr. James Allen, Father Smyth found an efficient Sunday school teacher, as well as a capable altar boy who, although a devoted Catholic, was loved and honored by his Protestant neighbors and fellow townsmen.

So great was the enthusiasm of pastor and people that in the Fall of the same year the site of the present St. Joseph's Church was purchased. Then plans for a new church were made by John A. Keily, the famous Brooklyn architect. These plans called for a \$7,000.00 structure, but so great was the hope of these people that the building actually cost \$10,000.00. Even the Protestants showed their readiness to help on the good work, and we find a \$100.00 donation from J. B. Cornish, A. W. Crevalling, J. W. Van Doren and Sheriff Sweeney respectively.

The following April, 1872, the corner-stone was put in place, and blessed by Vicar General Corrigan, who preached on the occasion. Fathers O'Reilly of Phillipsburg, O'Neil of Hampton Junction, and McCusker of Newton, were also present.

In August the building was ready for dedication, and this service was performed by Rt. Rev. Monsignor Seton, the Right Reverend Bishop being unable to attend. The Mass was sung by Rev. Pierce McCarthy of Dover, Fathers O'Reilly and O'Neil as Deacon and Sub-deacon, respectively. The church was dedicated under the title of St. Joseph's, and was considered one of the ornaments of the town. Whilst the people of Washington contributed most generously towards its erection, yet a very large portion of the building fund was subscribed by the Catholics of Jersey City, Trenton and Phillipsburg.

Some of the gallant pioneer Catholics of Washington who put their hearts and hands into this great work were: James Allen, Thomas Sexton, Thomas Byres, James Nolan, Lawrence Dempsey, Thomas O'Hallorin, David Dodd, Timothy Sheehan, Patrick Hastings, John Mahoney, Michael Leonard, Michael Meagher, John Connors, Roger Hayes, Matthew Casey and John Gleason, all brave men and true who with their wives and sweethearts, did many other faithful works that space will not permit us to mention.

St. Joseph's Church was incorporated in 1872, with James Allen and Thomas Byrne as first lay trustees.

In May, 1873, Bishop Corrigan promoted Father Smythe to the more important parish of Madison. The second pastor of St. Joseph's was the Rev. Patrick Treacy, who remained at Washington till 1882, during which time he opened a day-school for the parish children. In 1882 Father Treacy, preferring the town of Oxford, took up his residence there, thus making Washington a Mission Church, much to the dissatisfaction of the people and the detriment of religion. Soon, however, a new pastor, the Rev. Father Fitzpatrick was appointed to Washington, with Belvidere as a Mission, but in 1883 Father Fitzpatrick resigned this charge, and Washington became a part of the newly established Diocese of Trenton. Rev. William H. Donovan, a priest of the Trenton Diocese, now succeeded to this charge, and for five years he worked with persevering energy towards the liquidation of the debt, which had become heavier on account of the hard times. Father Donovan made many needed improvements, and kept the property in excellent repair.

In 1888 he was transferred to New Hampton Junction, which parish was then afflicted with a big debt and a dwindling congregation, owing to the removal of the railroad shops.

Rev. John A. Lawrence took charge of Washington parish in 1888 and remained till 1890, when he was succeeded by Rev. Henry Ward, April 28, 1890, from the Cathedral, Trenton, where he had served as assistant, who, on taking charge, was given the parish of Hackettstown as a Mission instead of Belvidere, which was left in charge of Oxford. Father Ward remained at Washington for eight and one-half years, and succeeded in reducing the debt considerably as well as keeping the property in repair, but the congre-

gation, never very large, was gradually diminishing. Father Ward also had stations at the following places where he went from time to time to say Mass, administer the Sacraments and instruct the children in Catechism: At Schooley's Mountain Mass was offered during the Summer months in the parlor of Heath House Hotel for guests and cottagers and domestic help. Mr. Coleman, proprietor of the hotel, a Protestant gentleman, always gave him a cordial welcome. Near Waterloo, Mass was offered in a farm house of Michael Kenny once a year, in Paschal time, in order to give some aged and infirm people in the vicinity an opportunity to fulfill the Easter duty. At a point near Mr. Kenny's farm the three counties of Morris, Essex and Warren meet. Near Allamuchy, Mass was celebrated in the house of John Smith and was attended by the Catholics employed on Mr. Rutherford's "Tranquillity Farm." Near Danville, Mass was offered in the home of Michael Preston. Near Vienna Mass was offered three or four times a year in the farm house of a good Irishman, Patrick Larkin.

Father Ward also had a station at Harker's Hollow, west of Montana, which he visited, at the home of James Gorman, for the purpose of baptizing infants and instructing children.

On September 8, 1898, he was transferred to St. Joseph's, Trenton, and succeeded by Rev. James Rigney, 1898-1905. Father Rigney made many repairs on church and rectory. In May, 1906, he was transferred to the Highlands and was succeeded by Rev. John Caulfield, of Ocean City, the present pastor.



BISHOP CORRIGAN.

CHAPTER III.

PART II.—DIOCESE OF NEWARK.

BISHOP CORRIGAN.

Following the firm and energetic Bishop Bayley came the courteous and pious Dr. Corrigan, who was called from the presidency of Seton Hall College, to rule the growing Diocese of Newark. His constant associations with Bishop Bayley in administrative work had fitted him for his new position, so that, although only thirty-four years of age, he entered upon his duties as one prepared. Some thought his youth and inexperience as a pastor unfitted him for this position, but they were mistaken. His administration of nearly nine years proved that he was not only scholarly and pious, but shrewd in the management of all details, for he put every department of the Diocese in the best possible condition. Upon taking up office he found twenty-five parishes and twenty-six Missions in South Jersey. When he left they had increased very considerably and his energy and zeal seemed to infuse itself among priests and people. The Diocese of Newark was the school in which he prepared himself for the greater task of ruling the great Arch-Diocese of New York. In his dealings with priests and people he was gentle but firm, knowing that oftentimes broad-mindedness meant a neglect of duty, and that a good bishop will always meet criticism when he attempts to regulate things that have gone wrong for years, and no matter what he does there are always some who think they could have done it better.

Rt. Rev. Michael A. Corrigan, D. D., was born in Newark, N. J., August 13, 1839, attended old St. John's school, Mulberry Street, and in 1855 St. Mary's College, Wilmington, Del., whence he went to Mt. St. Mary's, Emmitsburg, Md. From here he went to Rome where he became one of the first students to enter the American College of that city. Ordained September 19, 1863, he returned to Newark and was made Professor of Dogma and Sacred Scriptures in the Seminary at Seton Hall. From this he passed to the charge of the Seminary and then to the vice-presidency of the college, later becoming president of that institution. In 1873 he was appointed second Bishop of Newark, to succeed Bishop Bayley. The new Bishop at once took up and carried out the plans formulated by his predecessor.

Bishop Corrigan was always most assiduous in visiting the parishes of his Diocese, but so scattered and poor were the Catholics of South Jersey that the appointment of a priest to this district was considered like banishment to Siberia, in fact, for a long time it was called the Siberia of the

Diocese. Finally, in October, 1880, Bishop Corrigan was promoted to the See of New York, and the new Diocese of Trenton was formed out of the old Diocese of Newark. Both priests and people grieved to lose him, but his elevation to this honor pleased them very much.

WOODSTOWN, N. J.—ST. JOSEPH'S CHURCH.

The old stage road between Gloucester City and Salem passed through Sharptown, about two miles west of the present Woodstown. This whole district was then called Pilesgrove, and when Father Farmer went thither on his quarterly trips to hold services for the Catholics in the homes of Matthew and Adam Geiger, at the Glass house, near Allowaystown, Salem County, as early as 1770, he found many Catholics scattered around Pilesgrove, working on the farms of that section. These had clung together under Father Graessle, but after the Revolutionary War we hear no more of the Pilesgrove Mission, till in 1848, when the first Catholic Church was opened in the City of Salem.



ST. JOSEPH'S CHURCH, WOODSTOWN, N. J.

Beginning with Father Waldron, in 1848, the various pastors of Salem continued to look after the Catholics of the Woodstown district, but these people as a rule went to Salem for services. Occasionally Mass was said at the home of the old Matthew Durr, in order to keep up the tradition of the Pilesgrove Mission. Especially was this the case with Father McDermott (1851-1855), whose missionary travels extended over all Gloucester, Salem, Cumberland and Cape May counties. So also did Father Cannon visit Woodstown for services (1855-1870). On these visits Mass was said at var-

ious places, at Durr's, near Sharptown; at Mr. Michael Byrnes, near the old Harrisonville toll-house; and at James McCrane's, near the County line. From 1870-1875 Father Pattle continued this arrangement, but about 1872 the number of Catholics increased so much, that it was agreed to erect a little church at Woodstown for their convenience. To do this it was deemed necessary to assess each member the sum of \$7.50, by which means \$150.00 were realized, but hardly was the frame-work raised on high when a violent wind storm levelled it to the ground, where it remained lying for a long time, as the contractor could not raise sufficient money to go on with the building. Later the lumber was sold by the sheriff to satisfy other claims against the builder. Father Pattle's next venture succeeded, and in 1872 we find a neat little building, 25 x 40 feet, ready for use, located at the forks of the Mullica Hill and Harrisville roads.

When Father Pattle was transferred to St. Paul's, Burlington, he was succeeded at Salem by Father Dernis, who attended Woodstown Church as a Mission from 1876 till 1887, when it was detached from Salem parish, and made a Mission of the Swedesboro parish under Rev. William P. Tracy. Father Tracy attended this Mission up to 1890, when Father Dernis resigned his parish at Salem and took up his abode as first resident pastor of St. Joseph's Church, Woodstown, where he remained till January, 1894. In January, 1894, the Rev. Father Dernis was transferred to New Brunswick, N. J. The parish at Woodstown again became a Mission of Swedesboro, with Rev. Walter T. Leahy in charge, who, after consulting with the people, obtained Bishop McFaul's permission to purchase a new site for church and cemetery. Five lots were purchased on Elmer Street, from Charles Kuhn, for \$500.00, and a little later a lot was purchased on Broad Street, from Edward Haines, for \$180.00. The church was then moved to the Broad Street lot, and an addition of 25 feet and sacristy were added. New pews were installed, and several minor improvements made, costing in all about \$2,500.00. In 1899 Father Leahy bought the lot adjoining the church from Dr. Ewen of Allowaystown, N. J., and erected the present rectory thereon. The present cemetery, on Elmer Street, was then opened and the bodies were removed from the old graveyard on the Pike. Father Leahy remained in charge of Woodstown till November 1, 1899.

In November, 1899, the Rev. John J. O'Farrell was transferred to St. Joseph's, Woodstown, as its second resident pastor, with the Missions of Pennsgrove and Elmer as his charges. Father O'Farrell furnished the new rectory, improved the grounds around church and house, built horse sheds, added many new articles of church furnishing and built a beautiful church at Pennsgrove, N. J. Upon the death of Father Carey, at Carteret, Bishop McFaul promoted Father O'Farrell to the charge of that growing and important parish. Father O'Farrell left Woodstown on March 15, 1901, and was succeeded by the Rev. William J. Morrison, who remodeled the church and made many improvements. Father Morrison also attends the Pennsgrove Mission twice each month.

FLORENCE, N. J.—ST. CLARE'S CHURCH.

As far back as 1857 there were Catholics around the Florence Iron Works, but these attended Mass either at Bordentown, Mount Holly, or Burlington, but in 1873 Rev. Patrick Delaney, O. M. C., opened a Mission here and said Mass in private houses. In that same year, 1873, Father Delaney erected the first Catholic Church in Florence, at the corner of Second and Sayre Streets. This little frame church seated about 150 persons, and continued to be served



ST. CLARE'S CHURCH, FLORENCE, N. J.

by the Franciscan Fathers of Trenton until 1883, when the Rev. M. J. O'Farrell attached it as a Mission to Bordentown, then in charge of Rev. P. F. Connolly.

Whilst in charge of the Franciscans we find it attended monthly. Father Connolly continued in charge of St. Clare's till 1894, during which time he made provision for the future, by purchasing four lots on Front and Walnut Streets. As a Mission of Bordentown it was attended either by Father Connolly or his curates.

The Rev. Thomas Degnan was appointed pastor of Florence in 1890 and remained till May, 1891, when he was made pastor of Beverly. In 1894 Rev. Cornelius Phelan boarded at the home of Mrs. Hughes and became the first resident pastor of St. Clare's parish. Father Phelan labored hard to pay off the indebtedness on the church and for six years held the people together.

In 1900 Father Phelan was transferred to Sea Isle City, and, owing to the smallness of the congregation, St. Clare's was again attached to St. Mary's Bordentown, and has since been under the care of the Rev. D. J. Duggan and his assistants.

In 1904, as the congregation grew, Father Duggan saw the necessity of a new church, and in July, 1904, the ground was broken for the foundations. On the following April 16, 1905, the new St. Clare's was blessed and opened for use. It is a beautiful Gothic structure, substantially built of brown stone, neatly fitted up for the accommodation of about 300 people. Most of the windows and furnishings are gifts from the good people of the parish. We regret that the reverend pastor was too modest to furnish us a picture of his beautiful church. And it must not be forgotten that the non-Catholics of Florence were generous in their aid to the building fund of St. Clare's.

RIVERTON, N. J.—SACRED HEART CHURCH.

Prior to the year 1873 the Catholics of Riverton and vicinity were accustomed to attend Mass at Riverside, Moorestown and Camden. Though summer sun or wintry blast could not prevent those sturdy old people from assisting at the Holy Sacrifice on Sunday, still the inconvenience of travel often turned their thoughts towards the hope and desire of one day having their own little house of worship which they could visit more often to pour forth their petitions and prayers of thanksgiving at the feet of Our Crucified Redeemer. This feeling it was that moved the Farleys, Burns's, O'Neils, McKeons and others to consult Rev. Peter Jachetti, then pastor of St. Joseph's Church, Riverside, and enlist his aid towards assembling the few Catholics of Riverton, with the view of building a church. The first meeting of these people was held in the house of Owen Farley, presided over by Rev. Father Anselm, O. M. C., who represented Father Jacetti. It was decided then to purchase a lot of ground. In 1874 Mass was celebrated for the first time, within what is now the borough of Riverton, at the house of Edward McKeon, which still stands on Main Street.

From this time on Mass was said occasionally at the houses of Owen Farley, James O'Neil and Michael McDonald. It was at last arranged to purchase ground on Lippincott Avenue, but when it became known that a Catholic Church was to be erected on the site, some of the residents on that thoroughfare petitioned the owner not to sell his property for that purpose. In this trying time, however, there was one man, Mr. Lemuel Davis, a Presbyterian by faith, who did not share the opinion of his neighbors. Liberal in his views and deep in his practices of the Christian religion, this man asserted, "The more churches we have the better it is for the people." He came to the aid of these zealous Catholics, and what they could not purchase for money, he in the charity of his heart and the nobleness of his soul donated

to them. His gift was a piece of ground on Fourth Street, near Main, on which the first church was erected, which is now used as a kindergarten to the public school. Though five and twenty years have passed, and the priest who accepted his gift has gone to his eternal reward, we take this occasion to express our gratitude to Mr. Davis and to wish him length of days and happiness of years for this noble and Christian act.



SACRED HEART CHURCH, RIVERTON, N. J.

The corner stone of the first church was laid May 31, 1879, by the Rev. Peter Jacetti, O. M. C., who had charge of the Mission. The edifice was dedicated to Divine worship on July 6 of the same year by Rt. Rev. M. A. Corrigan, Bishop of Newark, who afterwards became Archbishop of New York.

The Catholics of Riverton and vicinity attended Mass at this church until the erection of the present edifice. This Mission was attended from time to time by the Franciscan Fathers, among whom were Rev. Peter Jacetti, Father Sharoun, Father Anselm, Father Francis Lehner. Faithfully and loyally for nine years they attended to the spiritual wants of their flock with that zeal that has always characterized their lives.

The secular priests, under the guidance of our late and lamented Bishop O'Farrell, took charge of the Mission in the person of Rev. James McKernan, February 26, 1888. Father McKernan at the time was pastor of St. Joseph's

Church, Beverly, and attended Riverton every Sunday. Seeing that the edifice was becoming too small for the growing congregation, he resolved to purchase a plot of ground for a more commodious church building.

Father McKernan started a building fund and purchased the nicely located site of the present church, which is now conveniently attended by the Catholics of Riverton and Palmyra. In 1891 this zealous and pious man was transferred to the pastoral charge of St. Joseph's Church, Sea Isle City. After his transfer the parish was attended by Rev. Father Degnan, who died after three months' work here and in Beverly. He was succeeded by the Rev. John M. McCloskey, who took up with ready and willing heart the work so nobly begun by Father Degnan. Father McCloskey immediately had plans and specifications prepared for the proposed new edifice, having a seating capacity of five hundred, the corner stone of which was laid August 6, 1892, by the Rt. Rev. Michael O'Farrell, D. D., first Bishop of Trenton. It was dedicated August 20, 1893, by Bishop O'Farrell, the sermon on this occasion being preached by Very Rev. James A. McFaul, Vicar General, now the Rt. Rev. Bishop of the Diocese of Trenton.

Father McCloskey, like his predecessor, lived in Beverly, but said a second Mass in Riverton every Sunday. In 1894 he was promoted by Rt. Rev. Bishop McFaul to the Chancellorship of the Diocese of Trenton, which position he filled with credit to himself and his Diocese until called to his eternal reward October, 1898. He was succeeded at Beverly by Rev. M. J. Haggerty, D.D., who attended the Mission of Riverton for three months. In 1895 Rev. Simon B. Walsh was transferred from the curacy of St. Mary's Church, Gloucester, to the pastorate of St. Joseph's Church, Beverly, thereby succeeding Father Haggerty in charge of the Mission of Riverton. For six years Father Walsh carried on the work of the Mission and made great efforts to liquidate the debt. He was transferred from Beverly to St. Joseph's Church, High Bridge, 1901.

The increasing membership of the Riverton Mission necessitated such frequent visits here of a priest that the Rt. Rev. Bishop McFaul decided to separate it from Beverly and appoint to it a resident pastor. On May 28, 1901, Rev. J. F. Hendricks was transferred from Vineland and appointed first resident pastor of Riverton. Father Hendricks began his work by collecting funds for the building of a rectory. The people responded generously to his appeals and as a result a beautiful parochial residence was built on the north lot adjoining the church. He then turned his attention to the much-needed renovation of the church. He repaired the exterior and added materially to its beauty with pretty green lawns and shading trees.

TRENTON, N. J.—CHURCH OF THE IMMACULATE CONCEPTION.

It was Father Jachetti who organized this parish. At the time he was in charge of old St. Francis' Church on Front Street, but finding the field of labor too small and restricted, he obtained the approval of Bishop Corrigan to open a Mission chapel for the convenience of the German Catholics of

South Trenton and Chambersburg. This he did in 1874, when he purchased a large plot of ground on Chestnut Avenue, and erected a frame church. The corner stone was placed July 19, 1874, by Vicar General Smith and the chapel was dedicated by Rt. Rev. Bishop Corrigan April 25, 1875, under the title of "Our Lady of Lourdes." This chapel was 85 x 35 feet, arranged for three altars, and could seat over four hundred.

A little previous to this time hundreds of immigrants from Germany, Ireland and Italy began to settle in this section of Trenton, so that in a little while Father Jachetti found his church inadequate for their accommodation, and consequently, in 1887, he began the erection of the present commodious church building. The new church was dedicated October 5, 1890, by the Rt. Rev. Bishop O'Farrell, under the title of the "Immaculate Conception." The old church still stands and is used for parish purposes. The new Gothic church is 182 x 101 feet and 56 feet high, and will seat twelve hundred people. The towers are still unfinished, but are designed to be 173 feet high.

The dedicatory Mass was said by Rt. Rev. Bishop Wigger, and the sermon for the occasion was by Rt. Rev. Bishop O'Farrell.

1875 a school was opened by Father Jachetti in the basement of the convent, where it continued till 1880, when a new frame school was built, but, as there are now over 600 children in attendance, Father Bernardine, the present pastor, has begun the erection of a permanent stone structure for school purposes.

Father Jachetti remained in charge till 1892, when he was recalled to Albany, and was succeeded by Rev. Francis Lehner, who continued the good work till 1896, when Rev. Bonaventure Zoller became pastor. Father Bonaventure increased the size of the school, and when he left, Rev. Dominic Reuter assumed the direction.

The parish is now under the care of the Rev. Bernardine Ludwig, O. M. C., who is now (1906) supervising the erection of the new school.

In June, 1898, the corner stone of a new college was laid. The work on the building was advanced so rapidly that it was blessed by Bishop McFaul and opened for students on September 28 of the same year. The college is a three-story brick building, having a frontage of 110 feet, and has all the equipments of a first class institution. It is intended only for students who wish to become members of the Franciscan Order. One of the Franciscan Fathers is the Catholic Chaplain to the State Prison. He devotes a great deal of time and care to the inmates, instructing them in their faith, and preparing them for the Sacraments. Mass is said every Sunday and instructions given twice a week. Besides their labors in Trenton, the Franciscan Fathers did considerable missionary work in different parts of the Diocese, and built churches in Camden, Riverton, Riverside, Beverly, Toms River, New Egypt and Point Pleasant. The population of the Immaculate Conception parish is somewhat over three thousand. There are five hundred and fifteen children in the parochial school.

NEW MONMOUTH, N. J.—ST. MARY'S CHURCH.

Father John Callan, who died as pastor of Dover, seems to have been the first priest to do missionary work in the district now called New Monmouth. This was about 1853, and Father Callan was then living at Middletown Point (now Mattawan), whence he later removed to South Amboy. He held the first services in Dr. Edwin Taylor's barn, through the courtesy of that gentleman. Father Callan continued his visits to New Monmouth till 1855, as did his successor, Father John Kelly, of South Amboy, from 1855-1863, but when, in December, 1863, the Rev. Thomas M. Killeen was appointed first resident pastor of Red Bank, the New Monmouth district became a part of his missionary territory. In this year, 1863, George P. Fox, a Summer visitor, offered Bishop Bayley a lot for a church site, but owing to the unsettled conditions during the Civil War, the Rt. Rev. Bishop declined the obligation of building a church here.



ST. MARY'S CHURCH, MONMOUTH, N. J.

Later on, however, in 1875, Mr. Fox again offered Bishop Corrigan an acre of land, which, after the usual preliminaries, was accepted.

The care of Catholic interests had now passed from Father Killeen to Rev. John F. Salaum, who had succeeded to Red Bank in October, 1867, where he was ably assisted by Rev. Father Danielou, as curate.

In July, 1876, Father Salaun retired from the charge of Red Bank and went to Long Branch, and later took a position as professor at Seton Hall College, South Orange. At Red Bank he was succeeded by Rev. Michael E. Kane, but Father Danielou still remained in charge of the New Monmouth and Highlands Missions.

During Father Salaun's time Mass was first said at Francis Vierung's, at Port Monmouth, a few times a year.

It was in 1874 that the Rev. Father Danielou began to hold monthly services, and these were held in various private houses, sometimes at Thomas Logan's, in New Monmouth, at Matthew Ahearn's in Keanesburg, in Michael Dowd's at Belford, in Mrs. Hastings' and Peter Finnegan's at Port Monmouth.

Finally after much delay and correspondence, Mr. Fox turned over the deed of the long promised lot on January 11, 1880. The church had already been incorporated on March 27, 1879, with Thomas Logan as lay trustee.

On July 28, 1879, the New Monmouth district with the Highlands was formed into a new parish and the Rev. J. J. F. O'Connor of Belville was made first resident pastor of Highlands. As yet he had no house, no church, and only a promise of a lot. This was indeed a poor beginning, but Father O'Connor was a brave hearted, cheerful man, with boundless confidence in God. For several Sundays he said Mass at Mrs. Mary Hortnedge's house, on the New Monmouth and Middletown Road. Later he secured the parlor of the Fox homestead, then occupied by John Reddington, Sr. There Mass was said every Sunday till the new church was completed.

The following March, 1880, plans for a chapel to cost \$1,500.00 were accepted and Father O'Connor laid the corner stone, on Easter Sunday, March 28, 1880, during a belated snow storm.

Owing to the growth of the congregation the Fox house was found too small so that long before the building was finished it was used for services. Finally on September 13, 1880, the church was dedicated by Bishop Corrigan amidst fervent prayers of crowds who had gathered for the occasion. The first church was a building 36 x 60 feet and rested partly on a brick wall and partly on locust posts. It was a frame building with Gothic windows. The necessary church furniture was donated by generous friends. The next step was to secure a resident pastor which was accomplished in the Fall of 1883 when, by order of the Rt. Rev. Bishop O'Farrell, Father O'Connor purchased the old Hollenback property on the Highland Road for \$1,600.00 and removed there, thus becoming the first resident pastor of New Monmouth.

Up to this time St. Mary's, New Monmouth, was the only church on bay or ocean between Keyport and Long Branch and Father O'Connor's territory covered about 36 square miles embracing Atlantic Highlands, Morrisville (now Everett) and Sandy Hook, and his incessant labor began to tell on him. He died in the old rectory, October 31, 1894, aged 55 years, beloved by his people, who remember him today as a plain, old-fashioned character, kind to all in word and action, always ready to help the poor and needy. His remains are interred next to the grave of his old friend, Father Kane,

of Red Bank, in Mt. Olivet cemetery, Hedden's Corner, where a handsome stone was erected by his parishioners.

After Father O'Connor's death, Rev. John W. Murphy, now of Moorestown, was left in charge for a few days till the arrival of the new pastor, Rev. Daniel P. Geoghegan, curate at South Amboy, who took charge November 5, 1894.

Father Geoghegan's work was the erection of a new rectory to replace the old house, which had stood for nearly 150 years. This was begun in 1895, but hardly was the foundation finished when Father Geoghegan lost both his mother and sister by sudden deaths, and this so affected him that he resigned his charge in December and retired to his father's home in Brooklyn, where he died the following January 15, 1896.

The Rev. John R. O'Connor, curate at Long Branch, was appointed the third resident pastor of New Monmouth, and he took charge December 17, 1896, thus becoming the second O'Connor. Father O'Connor completed the rectory and the old rectory which had formerly served as a store, was now torn down. The grounds were graded and ornamented and many other needed improvements made.

The beautiful new rectory and the constant growth of the parish, now suggested the possibility of a new church. The adjoining land was soon secured and ground for the new St. Mary's was broken on October 31, 1900, but the corner stone was not laid till the following year, March 24, 1901, when Rt. Rev. James A. McFaul officiated, assisted by a number of priests. The Bishop also preached on the occasion and it was he also who dedicated the building on April 13, 1902, the Rev. I. T. Campbell preaching the sermon.

The Silver Jubilee of the parish was fittingly celebrated on Sunday, November 5, 1905, as a crowning work, after twenty-five years of labor by pastors and people. But during that time many of the old folks had gone to their reward. Bishop Corrigan, Fathers Salaum, Danielson, Kane and O'Connor, as well as Mr. George Fox, and a host of others who would have rejoiced to see that day.

HOPEWELL, N. J.—ST. ALPHONSUS' CHURCH.

The present parish of Hopewell, began its existence when the Rev. Thomas R. Moran of St. Paul's, Princeton, N. J., came twice a year (in the Spring and in the Fall) to say Mass at the home of Daniel and Hannah Reardon, on their farm along the Provence Line Road. This was about the year 1874. Besides the Reardon family, there came also the families of Edward Brophy, Patrick Cashell, Michael Norton, Stephen King, Miles Carney, James Shelvey and Daniel Kirwin. For many years before this date the scattered Catholics of that section either attended the church at Lambertville, or went to Princeton. That many of them were faithful and regular attendants at Princeton, the church records shows.

About 1876 Father Moran began to take up subscriptions for a new church, and in 1877 Father Anthony Smith, of the Cathedral, took charge of

the Hopewell Mission and purchased the lot where the present St. Alphonsus' Church stands. The corner stone was laid on July, 1877, by Bishop Corrigan, of Newark, who also preached on this occasion. For many years services were held in the covered basement until such time as funds for a building could be gathered. At this time Father Michael Holland, who was assistant at the Cathedral, had charge of Hopewell, and he worked hard to advance the building. Lectures and concerts were held and much home talent developed. Too much credit cannot be given to Edward Brophy and Daniel Reardon, for the interest they took in the work. After Father Holland came



ST. ALPHONSUS' CHURCH, HOPEWELL, N. J.

the Rev. Father McFaul, the present Bishop of Trenton, then a young priest, assisting at the Cathedral. He was followed by Father Fox. The Mission then passed to Father O'Connell, of Bound Brook, who attended it semi-monthly. The parish of Hopewell remained in charge of St. Mary's till 1883, when it was transferred to the charge of the Rev. Father Lawler, pastor of Dunellen.

Later on another change was made, and this Mission was attended from Bound Brook. Again Hopewell was a Mission to St. Mary's, and had as many changes of pastors as the Cathedral had assistants, Fathers Gammell, O'Riely, O'Farrell, Cunningham and Ward, until finally the parish got the first resident pastor in the person of the Rev. Father J. Keuper, who organized a choir and bought the first organ, much to the people's delight. Father Keuper resided for a while with Mr. and Mrs. Hugh Kearney, and subsequently at St. Mary's Cathedral. He was in charge about six months when he was promoted to Mount Holly, and Father Murphy succeeded him at Hopewell. Then came Dr. Hagerty, Fathers O'Hanlon, Cunningham, Dunphy, Powers and Reddan.

At the present writing the Hopewell parish is in charge of Rev. James J. Powers, who is also Chancellor of the Diocese and Secretary of the Rt. Rev. Bishop McFaul.

TOM'S RIVER, N. J.—ST. JOSEPH'S CHURCH.

This was one of the many Missions revived under Bishop O'Farrell, for although it had been irregularly visited from Red Bank, South Amboy, before



ST. JOSEPH'S CHURCH, TOM'S RIVER, N. J.

Kelly of South Amboy said Mass here prior to 1874. Between 1874 and 1879, 1881, yet not till that year does it figure as a regular Mission station. Father

Father Danielou attended it from Manchester. After 1879 it passed to the Franciscan Fathers of Trenton. Later came Fathers Esser of Egg Harbor,



FIRST CHURCH, ST. JOSEPH'S, TOM'S RIVER, N. J.

and Hosea. Who built the first church we do not know. In 1884 Father Joseph Flannagan of Manchester, attended this place. At present it is under the care of Rev. Patrick J. Powers.

BRADVELT, N. J.—ST. GABRIEL'S CHURCH.

The first name of this settlement was Hillsdale or the "Big Woods," and Father Kelly of South Amboy was the first priest to say Mass there for the Catholic settlers. In 1871, at the request of the Rt. Rev. Bishop Bayley, Father Kivelitz took charge of this Mission, and went monthly on Sundays to say Mass in the houses of John Carthy and Patrick Brophy during the Winter seasons, but in the Summer time services were held in the woods. He likewise held catechism classes on Wednesday of each week for the children. Father Kivelitz also erected a neat brick church, 30 x 30 feet, at a cost of \$1,150.00. Bishop Corrigan blessed this church and called it St. Gabriel's. On August 24, 1885, Bishop O'Farrell made it a separate parish, and placed the Rev. John O'Leary as the first resident pastor, adding to it Morrisville as a Mission. Later on this settlement changed its name to Hillsdale, but when

the Central Railroad of New Jersey was built nearby the town assumed the name of the railroad station, and is now called Bradevelt.

Father O'Leary was succeeded in 1890 by John A. Lawrence till 1894, who in turn was succeeded by Rev. William P. Treacy. Father Treacy remained in charge till the Fall of 1905, when he was transferred to Millstone, and replaced by Rev. John A. Lawrence of Allentown, the present pastor.

BEVERLEY, N. J.—ST. JOSEPH'S CHURCH.

Old Father Lane of Philadelphia attended this place as a Mission of Burlington. Next we find it in charge of the Franciscan Fathers of Trenton, under whom the first church was incorporated and erected (1878). From 1885-1887 this church was in charge of Rev. Michael Gibson. He built the present rectory, but owing to ill-health he resigned this charge and was succeeded by the Rev. James McKernan, who remained at St. Joseph's till 1891, when he was appointed to Sea Isle City, and Rev. Thomas Dëgnan succeeded him at Beverley. With all the zeal of a good priest the young pastor took up the work of the parish, and there was plenty of it to be done. Sickness and poverty had prevented Father Gibson from attending to many things, so that Father Degnan had ample opportunity for manual labor as well as spiritual work. How ardently he threw himself into his work, only those know who watched him, and the traces of years of neglect were soon effaced, and the faith and courage of the people were revived. Father Degnan also attended Riverton as a Mission, and had plans drawn for a new church when death called him away.

From May till September he worked with all the energy of his soul for the people under his care, and if God had spared him he would have been a great worker. Father Degnan died on September 21, 1891, and was succeeded by Rev. John J. McCloskey, who up to that time had been in Rome. Father McCloskey carried out Father Degnan's plans, and built the church at Riverton.

When, in 1894, Father McCloskey was promoted to the Chancellorship of the Diocese, he was succeeded by the Rev. Dr. Haggerty, who remained only three months. The next pastor was Rev. Simon B. Walsh, curate of St. Mary's, Gloucester. Father Walsh remained six years, from 1895-01, during which time he paid off much debt and made many improvements and repairs. He also attended Riverton. In May, 1901, Father Walsh was promoted to High Bridge, and Beverley passed under the charge of Rev. Father Dernis, the present pastor.

VINELAND, N. J.—CHURCH OF THE SACRED HEART.

For many years this place was a Mission attended from Millville. Father Gesner often said Mass here in private houses back as far as 1864. Later he was allowed the use of the upper room of the old Pennsylvania Railroad

depot, and there arranged for monthly services. In 1872, when Father Gesner went to Elizabeth Port, he was succeeded by Father Degan, who left the care of the Vineland Mission to his curate, Father Vivet. It was the latter who built the first Catholic church there in 1874, and opened it for services on Christmas Day.

In 1879 came Rev. William Dwyer, a former Paulist, and his curate, Father Durrick. Father Dwyer purchased a small Protestant chapel in North Vineland, and opened it for Catholic service. This venture was a failure, and the building was later resold. After Father Dwyer's death in 1881, Rev. Charles J. Giese succeeded to this Mission, but after two years' service the church at Vineland was placed in charge of the Fathers of Mercy, with the Rev. Father McTeague as pastor.

For nearly eleven years the Fathers of Mercy worked in the Diocese of Trenton. They began their labors at Vineland, when towards the end of the year 1883 Rt. Rev. Bishop O'Farrell placed them in charge of the Sacred Heart Church, which had formerly been attended as a Mission of the Millville Church. Father Thomas McTeague was appointed first pastor. In the following year, after consultation with the Rt. Rev. Bishop O'Farrell, the Fathers purchased a large building, located on the outskirts of Vineland, and adapted it for school purposes. The following September, 1884, this institution was opened under the name of the Sacred Heart College, with Rev. Edward H. Porcile as its first president. For ten years the Fathers of Mercy struggled to make this college successful, and during this time much good was done for the education of the youth of the Diocese. Bishop O'Farrell also patronized it by placing his seminarians therein, and using it for the annual retreats of the clergy. For various reasons the college did not prosper. Finally, in 1894, it was closed, and the Fathers withdrawn, but the parish church was left in their charge till the Summer of 1895, when the last Father of Mercy, the Rev. J. Courvoisier, left Vineland and returned to Brooklyn.

The college building was afterwards disposed of and is now a State home for old soldiers and their widows.

Among the Fathers of Mercy who labored in the Diocese of Trenton, we may mention Rev. Edward H. Porcile, Rev. Thomas McTeague, Rev. I. M. Wiest, Rev. E. Kelly, C. Elert, Rev. J. E. Sheedy. Rev. J. J. McCullough, and Rev. J. Conwosier.

Whilst in charge of Vineland the Fathers of Mercy built a church for the Italians at East Vineland, which they attended till they resigned. Lakewood was also one of their Missions and they helped in various parishes.

On October 1, 1895, Bishop McFaul appointed Rev. William Dittrich to this parish and its Italian Mission of East Vineland, where the Fathers of Mercy had opened a chapel for the Italians. The next incumbent was Father Hendricks who stayed till May, 1901, when he was replaced by Father Gammel, who in turn was followed by Father Reddan, the present pastor. The parish has always had good pastors, yet the growth of the church has been slow.

MORRISVILLE, N. J.—ST. CATHERINE'S CHURCH.

This Mission was opened by Rev. M. L. Glennon in 1879. Father Glennon had been curate at St. Bridget's, Jersey City, when he was appointed by Rt. Rev. Bishop Corrigan to look after the scattered Catholics in and around Morrisville, but as there was neither church nor rectory at Morrisville he resided at Red Bank with Father Kane till such time as he could make better arrangements. At once the young pastor set to work and built a church, but in 1880, February 6, he was sent to Asbury Park with Morrisville as a Mission.

COLT'S NECK, N. J.—ST. MARY'S CHURCH.

The first priest to celebrate Mass in this town was the Rev. Father Salaun, then pastor of Red Bank. This was prior to 1871, in which year Father Kivelitz of Freehold assumed charge and said Mass there Sundays monthly at the house of James Guire, and held catechism classes each succeeding Monday for the children. In 1879 he built a brick church, 30 x 55 feet, costing \$2,400, and in the same year, 1879, Bishop Corrigan blessed this church and called it St. Mary's. On October 15, 1890, the Rt. Rev. Bishop O'Farrell raised it to the dignity of an independent parish, and commissioned the Rev. Thomas Roche, curate at St. Mary's, Camden, as its first resident pastor, giving him also Farmingdale as a Mission. Father Roche was then a young man, full of zeal and ready to dare or die, but the small number of his parishioners (about one hundred) was too little for him. The child had been taken away from its mother too soon and could not thrive, so on February 15, 1891, it was returned to its mother parish of Freehold, and is again attended by Father Kivelitz, who says Mass there on Sundays and Holy Days, and holds catechism instructions for the children on Tuesday at Vandeburg, and on Wednesday at Farmingdale. Father Roche was transferred to the pastorate of Atlantic Highlands.

ASBURY PARK, N. J.—CHURCH OF THE HOLY SPIRIT.

The early Catholics of this beautiful seaside paradise went to church to Long Branch. This meant a drive or a walk of four miles, and, consequently, good Catholics shunned the place on this account. The founder, Mr. Bradley, always watchful over the interests of his guests, was quick to notice this drawback, and arranged to have free stages ready for the convenience of those who desired to attend church at Long Branch. The proximity of this town to Ocean Grove afforded ample facilities to Protestants. Yet the long stage ride meant a loss of time for pleasure seekers and domestic help, and Mr. Bradley then offered the present site for a church to Bishop Corrigan, who commissioned the Rev. James A. Walsh of Long Branch to erect a church thereon. In the following Summer, 1880, the new church was dedicated, but before the church was completed there was a change of pastors, the

Rev. Michael L. Glennon, who was in charge of Morrisville, was now sent to relieve Father Walsh of the care of Asbury Park.

Father Glennon became the first resident pastor, with all the territory on the South Coast as far as Point Pleasant as his Mission. Later he built churches at Belmar and Spring Lake. The church at the Park was soon completed, the grounds were beautified, and with this change ever-increasing crowds of Catholics came from New York and adjoining cities, until five and six Masses were necessary to accommodate them. Being a man of social habits and great personal magnetism, as well as a scholarly gentleman, Father Glennon was successful in all his Mission work. For a while he attended Morrisville from Asbury Park, and when he relinquished this charge he took



CHURCH OF THE HOLY SPIRIT, ASBURY PARK, N. J.

up the care of Tom's River and Manchester. Father Glennon erected the present beautiful rectory beside the church after having boarded for many years.

About 1873 he purchased ground and opened the present Mount Calvary Cemetery, on one of the west side hills.

From February 6, 1888, to October, 1900, Father Glennon was in charge of this Mission, and became during these twelve years a part of the life of this progressive town. He died October 15, 1900, in Ireland. His successor, the Rev. Thomas S. Roche, of Atlantic Highlands, took charge on October 18, 1900, and continues his zealous care for the Catholics of this place. The constantly increasing numbers of Catholic people who frequent the Park in Summer make it necessary now to have several services in the old Casino,

until such time as a larger church can be built. The regular congregation numbers about one thousand people, with an increase of several more thousands during the Summer.

PERRINEVILLE, N. J.—ST. JOSEPH'S CHURCH.

Father Moran of Princeton extended his missionary labors to this place, and prior to 1871 came at intervals to hold services and instruct the few Catholics scattered about this section of Mercer County. These services were always held in private houses, where it was convenient to gather the people.

In 1871 Father Kivelitz began to attend this place monthly on Sundays, and formed catechism classes for the children on Tuesday of each week. In 1879 he succeeded in having built a small brick church, 30 x 55 feet, costing \$2,500.00. It was a great day for the Perrineville Catholics and their zealous pastor when the Rt. Rev. Bishop Corrigan blessed their church under the patronage of St. Joseph.

In 1880 this church was made a Mission of Jamesburg, and attended by Father Ruessing from that place till 1883 when it became a separate parish, under the charge of Rev. Bartholomew Carey, who continued in charge till February 15, 1891, when, on account of the poverty of the place, Father Carey was transferred to the Sacred Heart Church, Trenton, and the church at Perrineville was again attached to the mother church at Freehold, much against the will of Father Kivelitz, who received it back burdened with a debt of \$5,000. Since then the parish of Perrineville is content to remain a Mission, having Mass on Sundays and Holy Days and catechism class on Tuesdays.

ST. JOSEPH'S CHURCH—HIGH BRIDGE, N. J.

The early Catholics of this parish were natives of Ireland, who, on account of famine and oppression, sought homes in hospitable America. They labored in the iron mines then in operation, and aided in the construction of the railroad which unites New York and Scranton, Pa. Their spiritual wants were attended to by priests who occasionally visited them from Pennsylvania and those residing near New York until the year 1865, when the resident pastors of Junction also included the Catholics of High Bridge in their ministrations. For a number of years they were compelled to attend Mass in the small church at Clinton, some three miles away. As their numbers increased they felt assured they could support a church of their own, and, despite the strenuous opposition of the congregation of the Clinton Church, of which the Catholics of High Bridge had been the main support, and mainly through the efforts of the late Mark Devlin, the Rt. Rev. Bishop of Newark, M. A. Corrigan, promised and sent them shortly afterwards a resident pastor. A short time previous to this, Father O'Neil, at present pastor of St. Mary's

Church, Elizabeth, N. J., but at that time the resident pastor at Junction, who attended the Catholics of the surrounding country from 1869 until 1880, purchased a building on Church Street, which had been used by the Methodists for a number of years as a place of worship. The site of this structure was not satisfactory and a new location was sought. The present church property was bought from a Mr. Criger, as a site for a wire factory, through a Catholic lawyer of Elizabeth, and great indeed was the utter dis-



ST. JOSEPH'S CHURCH, HIGH BRIDGE, N. J.

appointment of the bigots of those days when they learned that the Catholic Church and not a wire factory was to be erected on the premises. The building on Church Street was shortly afterwards removed to its present site by order of Father O'Neil. A short time afterwards Bishop Corrigan made good the promise he had given to Mr. Devlin and others of the congregation by sending them a resident pastor in the person of the Rev. John Brady, who was at the time assistant at St. James' Church, Newark, and at

present permanent rector of St. Mary's Church, South Amboy. Father Brady arrived in High Bridge July 3, 1880, and remained nearly four years. During his strenuous administration, he accomplished much for religion and the general good. He also attended the churches at Clinton and Flemington. He was promoted to the pastorate of the church at Lambertville and was succeeded in High Bridge by the Rev. B. Horan in April, 1884, who remained until February, 1886.

The Rev. J. J. Griffin, the present rector of the church at Woodbridge, N. J., was the next pastor and remained until July 1, 1892. During his pastorate he erected the first priest's house next to the church. His departure was much regretted by his congregation and fellow citizens.

Father Griffin was succeeded by Rev. Joseph Keuper, who acted as administrator from July, 1892, until September, 1893.

The Rev. Michael Coughlin, fresh from the old sod, was the next pastor from September, 1893, until May, 1901. During his administration the church and rectory were destroyed by a disastrous fire July 9, 1898. Both were afterwards substantially rebuilt, much to the great joy of the members of the congregation. Father Coughlin was transferred to his native land, Cloyne, Ireland, May 29, 1901. He was succeeded by the present rector, Rev. S. B. Walsh, who had charge of the churches at Beverly and Riverton, N. J., the previous six and a half years. Since his advent the church property has been materially improved, the church itself has been beautifully frescoed and furnished, the grounds neatly laid out and the debt on the property considerably reduced. At his urgent request the churches at Clinton and Flemington, which had been attended from High Bridge since 1880 were separated and a resident pastor appointed for Flemington with Missions at Clinton and Stockton, in the latter part of December, 1902. The Catholics living in Anandale and Lebanon now attend Mass at High Bridge. The Catholics of High Bridge, who had always been generous in their support of the churches at Junction and Clinton, take a just pride in the flourishing condition of their parish and town, and feel they have done their share in the building up of the faith in the Diocese of Trenton.

HAMMONTON, ATLANTIC COUNTY, N. J.—ST. JOSEPH'S CHURCH.

In 1880 Father Esser opened this Mission and said the first Mass in Mrs. Cokeley's house, chiefly for the Italian immigrants who began to arrive in large numbers. Later on he rented a hall where he established weekly services.

In 1886 Father Van Riël, of Egg Harbor, erected a neat little church at a cost of \$2,800.00. The church was dedicated by the Rev. Gerard Huggens, of Stanhope, N. J. The lot upon which the church stands was donated by Judge Byrnes, and he and Mrs. Cokeley, with \$100.00 donation, were the most generous donors.

The next priest in charge was Father Ramot, who remained but a few months, October-December, 1890, and was succeeded by Rev. B. Grom, De-

ember 28, 1890, to November 16, 1891. In 1891 we find Father Van Riel again in charge for a short time, till December, 1891, when it was transferred to the Rev. Father Barral, one of the Sacred Heart Fathers, who experimented for several years trying to make it a missionary centre. He had planned the erection of an Apostolic College, but after a while he betook himself to other quarters, leaving the Mission once more to Father Van Riel from November, 1893, to June, 1895. The Rev. Caspar Spigardi took charge (June, 1895, to October, 1897), following whom came Rev. Nicholas Cerruti, October, 1897, to October, 1899, followed by Rev. Frassenotti, October, 1899, to June, 1900, when he was replaced by Rev. Father Coscia July, 1900 to November, 1900, when Rev. P. T. Hendrick took charge November, 1900, to June, 1901.



ST. JOSEPH'S CHURCH, HAMMONTON, N. J.

The Rt. Rev. Bishop, already tired of supplying this Mission with wandering Italian priests, finally placed it in charge of the Fathers of the Pious Missions, and in June, 1901, Rev. Father Joseph Roleder took charge of Hammonton. He remained till October, 1903, when Father Joseph Transerici assumed charge and continues his work successfully among the Italians.



BISHOP O'FARRELL.

CHAPTER IV.

PART I.—DIOCESE OF TRENTON.

BISHOP O'FARRELL.

Most Rev. Michael Joseph O'Farrell, first Bishop of Trenton, N. J., was born in the city of Limerick, Ireland, December 2, 1832. He began his early studies at Limerick and completed his classics and philosophy at All Hallows' College. Thence he went to St. Sulpice, Paris, where he made his theology and became a Sulpitian and was ordained in his native city, August 18, 1855, by Most Rev. Dr. Ryan. His superiors then sent him to Montreal, Canada, where he taught Dogmatic Theology at the Grand Seminary, but his health failing, he was forced to give up this work and he then engaged in missionary work in St. Patrick's and St. Bridget's, and later became pastor of St. Anne's of the same city. In July, 1869, he left the Sulpitians and came on to New York, where he was made assistant at old St. Peter's, Barclay Street, where he remained till he was made pastor at Roundout, N. Y., in 1872, but later on he was returned to St. Peter's as its pastor, and remained for eight years, till, on November 1, 1881, he was consecrated first Bishop of Trenton by Cardinal McCloskey, in St. Patrick's Cathedral, New York.

The task of organizing a new Diocese is no easy work, but Bishop O'Farrell brought learning and experience with him, and in a little while everything was in running order. New parishes and Missions were formed, an orphan asylum was opened at New Brunswick and a home for the aged at Beverly. Parochial schools and academies came into existence, and a new life seemed to be infused in priests and people, and all parts of his Diocese received his attention.

Bishop O'Farrell was not only an active, zealous churchman, but he was also a great scholar and an eloquent preacher. So marked was his ability in this line that he was in constant demand at public functions. A lover of books and of children, he remained so to the end, which came to him on April 2, 1894, when he passed out of life. His body was placed temporarily in a vault in St. Mary's cemetery, Trenton, and was later removed to the chapel of St. Michael's Home, which he had endowed to the extent of \$25,000.00 and the site of which he purchased before his death. Bishop O'Farrell took part in the Third Council of Baltimore, where he was considered one of the most eloquent and gifted speakers. On December 14, 1886, he opened the First Synod of Trenton, in which he put in force the discipline enacted in the recent council.

Kind and paternal to those under him, yet, when duty required it, he could be stern and uncompromising with those who attempted to undermine the principles of truth and justice. A great reader and a versatile writer, he was a most entertaining and instructive conversationalist, always ready to speak, his services were in constant demand at public functions, and at times he held his audiences spell-bound with his eloquence and charmed them with his erudition. A loyal friend to Ireland, he always sympathized with her troubles and helped her with his purse.

But troubles come uninvited into the most peaceful lives and they came to disturb the peace of Bishop O'Farrell. First came the Spiering's case, which, after much bitterness, was finally decided against the priest. Next came the Treacy troubles, when Rev. Patrick Treacy, of Burlington, suffering from mental disease, was removed from his charge by the bishop. His cause was at once espoused by his brother, Rev. William P. Treacy, of St. Joseph's Church, Swedesboro, N. J., who attacked Bishop O'Farrell in the public press, thus causing a scandal, which was kept alive for several months, causing the suspension and excommunication of these two rebellious priests and ending in their complete discomfiture. Neither of them ever regained the confidence of priests or people. But it seems that in the life of every Bishop there must be some martyr ready to give up his place and peace of mind for principles he himself never attempted to put in practice. Who will be the next?

To be constantly harrassed by difficulties, to meet ingratitude where we expect kindness, affects even the calmest and most pious people. And so it did in Bishop O'Farrell's case. The Swedesboro troubles ended in July, 1893, but in the following Spring the good Bishop died, his naturally kind heart chilled and embittered.

His remains were placed in St. Mary's cemetery until a vault in the Hopewell Chapel was ready. In 1906, they were transferred thither, where at present they remain in a building he had seen only in fancy, near an altar he had never known, but the endearing gratitude of his personal friend, and successor had made him a resting place among the orphans he loved in life.

DUNELLEN, N. J.—CHURCH OF ST. JOHN.

The present beautiful town of Dunellen was formerly a part of New Market, and the few Catholics who lived in that section of Somerset County, attended Mass on Sundays either at Plainfield or Somerville (1850-1851). Old Father Howell, pastor of St. Mary's, Elizabeth, had this district as part of his missionary charge from 1843-1851, when it became part of the Somerville parish and later of St. Mary's, Plainfield, under Father James McDonough and his successors, till, in 1879, under Rev. John P. Morris, the people became sufficiently numerous to erect a little church of their own. The corner-stone was laid that year and the structure was erected under the supervision of John Moynahan and John Meyers, and was dedicated on October 24, 1880, by Bishop Corrigan. Father Morris came from Plainfield occasionally,

till 1882, when it was made a Mission of North Plainfield. Rev. Thomas O'Hanlon held services at first monthly, and later on, twice a month. The same year Dunellen was attached to Somerville under Rev. Father Bogaard, and to Bound Brook in 1885, under Rev. Fathers Lawler, O'Reilly and Freeman.

In 1902 Rev. Father Kerr was appointed first resident pastor of Dunellen, with Flemington as a Mission. After Father Kerr's death, 1902, this parish became a Mission of East Millstone, under Rev. Edward J. Dunphy, till January, 1903, when Father Dunphy moved to Dunellen and rented a house till the new rectory, begun in the Fall of 1901, was ready and Dunellen again became a separate parish with Father Dunphy as its second resident pastor, with South Plainfield as a Mission.

Some of the earliest Catholics of Dunellen were John Meyers, John Hunt, Michael Heyle, Michael Donohue, and Mrs. Catherine Maier.

The present census (1905), ennumerates about 400 Catholics in the parish with prospects of more coming with the new factories in course of erection.

LAKESWOOD, N. J.—CHURCH OF ST. MARY OF THE LAKE.

The first services of the Catholic Church that were held in this vicinity as far as can be actually known, were in 1850 when Mass was said in the small house of Larry Reilly, between the two lakes. Later, a small shed-like building was erected east of the railroad crossing at the Cedar Bridge road, and here the sevices of the church were conducted by priests from various parishes such as Freehold, Red Bank and Trenton. Gradually this building was allowed to go to ruin, and Mass was then said for a number of years in the private houses of the Murphy's, Wilson's, Carrol's and Reilly's. Father Flannagan also attended this Mission in 1884, as did Fathers Duggan and Dolan.

In 1889 Father James E. Sheehy, S. P. M., came to Lakewood and erected a temporary chapel on Second Street where the present church now stands. On the first day of November, 1889, the parish of St. Mary of the Lake was founded by the Right Reverend M. J. O'Farrell, Bishop of Trenton, who appointed Rev. Thomas B. Healy, rector, with instructions to build a church.

On his arrival in Lakewood Father Healy said Mass in the small frame chapel on Friday, November 8, and on the following Sunday he celebrated two Masses and read the letter of the Bishop appointing him rector, and announced that he was about to build a church.

At that time there were only six Catholic families living in Lakewood, comprising about thirty souls, with as many more who worked in the one hotel, the Laurel House, and in the cottages and boarding houses throughout the town.

Not only was there no money to build the church but the parish was then in debt to the extent of \$1,600 for the lot on which the chapel stood. The Bricksburg Land Company had given to the church two lots in the eastern portion of the town which Bishop O'Farrell had exchanged for two others in a more central location at an increased price of \$1,600.

Many means were resorted to by Father Healy in which to raise money for the new church and in all of them he was successful. He met with the hearty co-operation of the residents of Lakewood and received material assistance from them individually and collectively; Captain Albert M. Bradshaw, Mr. Nathan Straus and William J. Harrison having been liberal contributors from the beginning. The kindness to Father Healy of the prominent Protestant clergymen of Lakewood was fully appreciated by him, especially that of



ST. MARY'S CHURCH, LAKEWOOD, N. J.

Rev. Dr. Alfred H. Dashiell, Rev. Dr. Charles H. McClellan and Rev. Ralph L. Bridges, and at the house of the latter fellow-clergyman he took his first dinner in Lakewood. People who visited Lakewood also showed their interest in the struggling church, and Mrs. Grover Cleveland at that time "the first lady of the land," with Baroness McDonald, of Canada, attended and made generous purchases at the first church fair which was held in Larrabee's Hall.

When three thousand dollars had been raised, two trustees were chosen for the church, Mr. Charles McCue and Mr. Andrew J. Murphy, and they have remained trustees ever since.

Sufficient money having finally been raised, ground was broken for the church on May 9, 1890, and the corner stone was laid August 15 of the same year.

The church was dedicated with imposing ceremonies by the Right Reverend Bishop O'Farrell, assisted by thirty-five priests on April 29, 1891. After the dedication Pontifical High Mass was celebrated by the Bishop, with a sermon also by the Bishop. In the evening the Bishop celebrated Solemn Pontifical Vespers, and the sermon was preached by the Rev. James A. McFaul, the present Bishop.

The parish, which on Father Healy's installation was in debt for \$1,600, now has a property value of not less than \$50,000. In March, 1892, a rectory was built on land adjoining the church, and later a home for the sexton, and stable was erected. The church itself is fully equipped; it owns land to the east and west of it with an entire frontage of 175 feet, and it has a good-sized cemetery just west of River Avenue, the cemetery of St. Mary of the Lake. This was consecrated by the Right Reverend Bishop McFaul, assisted by Father Norris, Father McCullough and Father Healy on Sunday, April 30, 1899.

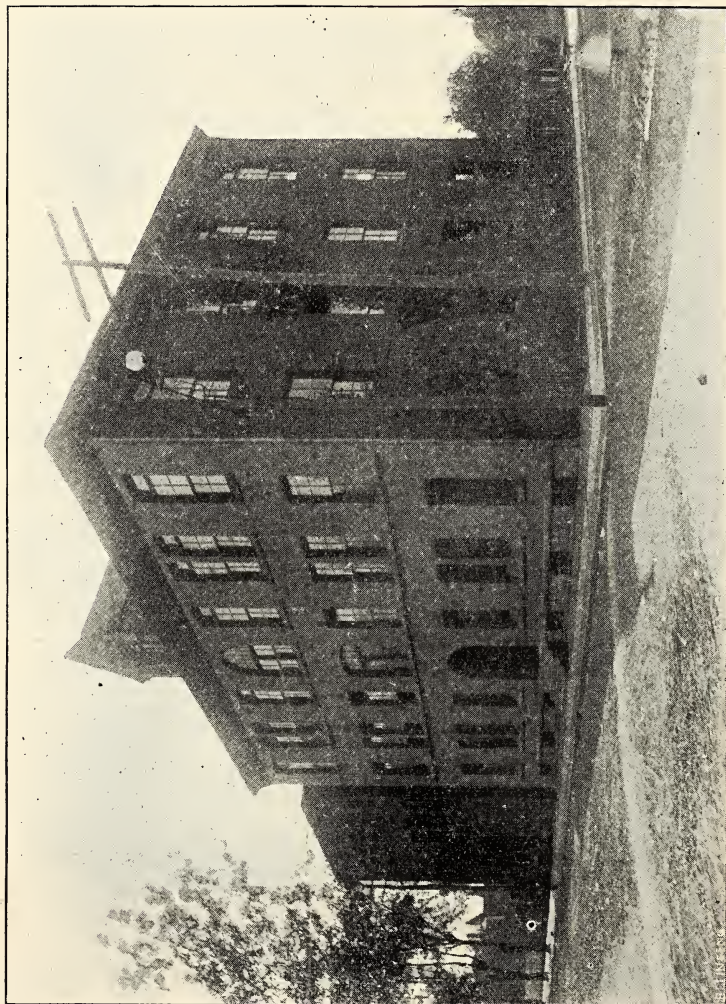
In the autumn of 1898, three Sisters of Mercy from St. Joseph's mother house at Bordentown, N. J., came to Lakewood and established the convent and academy of St. Mary of the Lake, with Sister Superior Gonzaga in charge. The academy was opened with eight pupils, but from that small beginning it has grown now to have an attendance of forty pupils with eight Sisters, at the head of whom is Sister Superior Mary Raymond, and this autumn their house was doubled in size.

Among those who celebrated Mass in Lakewood when it was a station were Bishop Corrigan, of Newark, now Archbishop of New York, and the Rev. John J. O'Connor, the present Bishop of Newark.

During Father Healy's incumbency in Lakewood he has had to assist him in his ministrations, Father John J. McCullough, Father John R. O'Conner, Father Joseph A. Ryan, Father John J. Sweeney, Father James E. Sheehy, Father Peter J. Harold, Father Michael J. Brennan and Father James J. Hughes.

TRENTON, N. J.—ST. JOSEPH'S CHURCH.

About 1882 the eastern section of Trenton began to improve so rapidly that Father Smith, then Vicar General and pastor of St. Mary's Cathedral, erected the present rectory, to be used as a combination church and school. This served the purpose till 1891, when Rev. James A. McFaul, then rector of the Cathedral, converted this building into a convent and erected the present school building, the upper floor of which was fitted up for church services.



ST. JOSEPH'S CHURCH, TRENTON, N. J.

In April, 1893, this district was formed into a separate parish and placed in charge of Rev. John H. Fox, of Sea Bright, as its first resident pastor. Father Fox remained in charge till February 1, 1895, when he was transferred to St. Mary's Cathedral as rector, and was succeeded at St. Joseph's by the Rev. Bernard T. O'Connell, of Bound Brook, who remained only one month.

In April, 1895, Rev. Michael O'Reilly assumed charge of this parish, and remained till September 8, 1898, when he was transferred to Metuchen. Father Ward of Washington, N. J., was the next pastor, September 8, 1898.

When Rev. Henry Ward took charge of St. Joseph's parish, East Trenton, on September 8, 1898, he found a debt of \$14,000 on the school building and a yearly rental of \$300 to be paid for a temporary parochial residence. There was no church. The third story of the school edifice was used as a chapel since the parish was established. In April, 1899, Father Ward purchased the house No. 135 Sherman Avenue and fitted it up for the use of the Sisters, who teach in the school. The former Sisters' house he converted into a rectory. When school reopened in September, 1899, the Sisters of Mercy from Bordentown, N. J., took up the work of teaching, which until then had been done by the Sisters of Charity.

Father Ward and his parishioners then went to work in order to accumulate funds for a new church, which was much needed. Success crowned their efforts, and on Friday, April 22, 1904, ground was broken by the pastor for a new structure on the corner of Olden and St. Joe's Avenues. The architects, Hooper & Co., of Newark, N. J., and the contractors, T. H. Prior & Sons, of Trenton, N. J., pushed the work along so that the church was dedicated to the service of God by Rt. Rev. Bishop McFaul on the Feast of St. Joseph, Sunday, March 19, 1905.

The new church is a handsome Romanesque structure of granite with steel girders supporting the roof. It has a seating capacity of 1,000, and its estimated value is \$65,000.

The Missions of Pennington and Lawrenceville were attached to this parish for awhile.

POINT PLEASANT, N. J.—ST. PETER'S CHURCH.

Father Jachetti, as superior of the convent in Trenton, was requested by the Rt. Rev. Monsignor Doane, administrator of the Diocese of Newark, to take charge of the Mission of Manchester. From Manchester the Fathers drifted to Point Pleasant, where they proposed to erect a Summer cottage for their members.

Monsignor Doane on April 1, 1881, gave his consent to the Fathers to locate in Point Pleasant, and on April 7, 1881, a special committee, comprising the Rev. Fathers Jachetti, Salvatelli and Graziani, went to Point Pleasant in order to select a site.

In the beginning of 1882 Rt. Rev. Bishop O'Farrell kindly allowed Father Jachetti to proceed with the building of the church. The Point Pleasant Land Co., realizing what a benefit a Catholic Church would be for the place, urged

Father Jachetti to build, promising to donate two lots, provided the church would be built at once. The offer of the land company was accepted.

On April 18, 1882, the corner stone was blessed and laid by Father Jachetti. The only other clergyman present was the Rev. Angelus Goesman, O. M. C.

June 29, 1882, witnessed the dedication of the church by the Rt. Rev. Bishop O'Farrell, who also preached the sermon. Present at the ceremony were the Rev. Fathers Peter Jachetti, O. M. C., Avellino Szabo, O. M. C., Leonard Reich, O. M. C., Francis M. Neubauer, O. M. C., and five Franciscan clerics from Trenton.

Being only a small Mission, Point Pleasant had no permanent rector until almost the year 1884, when the Rev. Fidelis M. Voight, O. M. C., became the first rector. Prior to Father Fidelis' appointment, the Mission was visited at intervals by various priests of the Order.

In the Spring of 1888 Father Fidelis was succeeded as rector by the Rev. Peter Scharun, O. M. C. During the administration of Father Scharun many improvements were made. The Rev. Roger Kexel, O. M. C., the successor of Father Scharun, assumed charge in the early Summer of 1890.

Father Rogers' successor was the Rev. Daniel Lutz, O. M. C., who still retains charge. During the first four years of his incumbency the church and rectory were remodelled and the property improved. Scarcely had the improvement been completed when a disastrous fire, on January 14, 1901, completely destroyed the church and rectory, and in a few hours wiped out the hard work of years.

The rector at once began preparations for the rebuilding of the church. However, as there had been many objections to the locality of the former church, owing to its distance from the hotels and cottages, in March of the same year a new site, consisting of four lots, 50 x 125 each, located on the corners of Forman, St. Louis and Atlantic Avenues, with the adjoining house, was purchased for \$4,500.00.

On June 16 the corner-stone was blessed and placed by the Very Rev. John H. Fox, V. G., who also preached the sermon. Father Fox was assisted by the Very Rev. Provincial of the Minor Conventionals, Louis M. Miller, the Very Rev. Dominic Reuter, O. M. C., the Revs. Thomas J. McLaughlin of Spring Lake, and Daniel Lutz, O. M. C., the rector. The new church has a seating capacity of 600, and is built in the English rural design, and was finally completed at a cost of \$22,000.00, and was dedicated by the Rt. Rev. James A. McFaul, D. D., on July 27, 1902. The Solemn High Mass was sung by the Very Rev. Louis M. Miller, D. D., Provincial, O. M. C., and the dedication sermon was delivered by the Rev. Dr. John N. Norris.

The Jane Hookey memorial bell was blessed Thanksgiving Day, November 30, 1905, by the Very Rev. Bernardine Ludwig, O. M. C. The church property is valued at \$30,000.00. There is at the present time a debt of less than \$8,000.

Point Pleasant now has two Summer Missions to supply—Mantalooking and Sea Side Park. The first Mass ever said in Mantalooking, Ocean County, N. J., was celebrated by Rev. Daniel Lutz, O. M. C., rector of Point Pleasant,

on July 24, 1904. There are about forty or fifty Catholics, mostly servant girls. The Mission has no church as yet, but Mass is celebrated every Sunday during the Summer in a studio.

Seaside Park is also attended from Point Pleasant. The first Mass was said in a small church, supposed to be non-denominational, by the Rev. Father Gregory, O. M.C., July 16, 1905.

SEABRIGHT, N. J.—CHURCH OF THE HOLY CROSS.



CHURCH OF THE HOLY CROSS, SEABRIGHT, N. J.

In May, 1883, Rev. John H. Fox of Bound Brook was commissioned by Bishop O'Farrell to organize a parish at this place. Father Fox said the first

Mass in a hall on June 17, 1883, for nearly two years. After purchasing the site of the present church, the corner stone was placed in position on August 30, 1885, and June 27, 1886, the present church was dedicated by Rt. Rev. Bishop O'Farrell. In the year 1886 a parish rectory was built by Father Fox, and some years later, in 1893, a neat and substantial parish hall was added.

It was a great joy to the Summer visitors as well as to the scattered Catholics of this district to have a church of their own so conveniently located, and all worked bravely and contributed generously towards its erection.

In 1898 Father Fox was transferred to the rectorship of St. Joseph's Church, Trenton, and was succeeded by Rev. Edward J. Egan, of Sea Isle City, who continues to labor assiduously for the good of the people. For a time Fort Hancock at Sandy Hook, was attended as a Mission of this parish, as was also the present parish of Atlantic Highlands.

NORTH PLAINFIELD, N. J.—ST. JOSEPH'S CHURCH.

The Catholics who first settled in and around Plainfield were obliged to go to New Brunswick or Elizabeth, when they wished to assist at Mass or approach the Sacraments. In the year 1851, Judge James Verdun, a prominent and influential citizen, was commissioned by his fellow Catholics to visit Bishop Hughes, and request the appointment of a priest to look after the Catholic settlers in this section. Later on, when the German Catholics erected the little chapel at Stony Hill on the second mountain, about five miles away, that Mission became the rallying point for the Catholics of Somerset and vicinity. The Archbishop promised to send the Plainfield Catholics a priest whenever he could do so, and he foresaw it would be soon, although at this time priests were few and Catholics increasing rapidly. In the Fall of 1851, in accordance with his promise, the Archbishop sent the Rev. James McDonough to take charge of this district. In October, 1851, Father McDonough, who rode from Elizabeth with Captain Whelan, father of Rev. Isaac Whelan, of Newark, said the first Mass in Plainfield. This occurred in the Verdun homestead, called "Shady Lawn." The house is yet standing on Somerset Street, in North Plainfield, and is in St. Joseph's parish. It is still occupied by the descendants of Judge Verdun (1906). After a few services were thus held, it was found that more space was needed, and Judge Verdun then gave the use of a large new barn. Here Mass was said for some time until this also became too small. The next move was to rent a hall which stood in the middle of the village. Thus we see that it was in North Plainfield that the congregation was organized which later became St. Mary's, and remained the only Catholic Church in Plainfield till 1882, when Bishop O'Farrell sent the Rev. John F. Brady to establish a new parish in what is now North Plainfield, Somerset County. This was in Passion week, 1882, and Father Brady celebrated the first Mass in the engine house on Somerset Street, on Palm Sunday, but meeting with opposition from some of the

Catholics and having officiated only two Sundays, he shook the dust of Plainfield off his feet and went to High Bridge. Rev. Thomas O'Hanlon was sent to succeed him. Father O'Hanlon built the present frame church which was dedicated by Bishop O'Farrell March 3, 1883.



ST. JOSEPH'S CHURCH, NORTH PLAINFIELD, N. J.

In September, 1888, after a six years' pastorate, Father O'Hanlon was transferred, and succeeded by Rev. Michael Freeman, September 12, 1888, who remained till November 1, 1891, when Father McKernan came to take charge. Father McKernan purchased the rectory February 15, 1903. In 1893 he was appointed to Sea Isle City. On April 17, 1893, Rev. William H. Miller, the present beloved and pious pastor, assumed charge of St. Joseph's. Father Miller added a chapel for the children and made many other improvements, as well as paid off much debt.

In August, 1897, the Sisters of Mercy opened a home for working girls and a sanitarium for old people; they also opened a St. Gabriel's Academy at a cost of about \$6,000.

NEW BRUNSWICK, N. J.—SACRED HEART CHURCH.

The mania for big churches seems to have come to these shores early, and this was particularly so in the case of New Brunswick. Not from 1865 till 1883 could another parish be found, although St. Peter's took in the whole city. In 1883, however, Rt. Rev. Bishop O'Farrell very wisely determined to establish a second English parish in New Brunswick. The parish of the Sac-

red Heart was*the outcome, and this church was located improperly by its proximity to St. John's, impairing its future usefulness. The first parochial meeting for the establishment of this parish was held on August 15, 1883, in the basement of St. Peter's, with Bishop O'Farrell presiding and about 70 heads of families present. Parish lines were given, plans for a new church discussed, and a site selected by Rev. Dean O'Grady, and Rev. Bernard J. Mulligan was appointed first resident pastor. Father Mulligan began at once his new work, and so rapid was his progress that on October 14, 1883, Bishop O'Farrell placed the corner-stone in position. By the following December the basement was finished and a temporary roof placed over it, so that Mass was said in it on Christmas day. The church was dedicated and opened for service in May, 1886, also by Rt. Rev. Bishop O'Farrell, who spoke of the generosity of the people which had been so beautifully displayed towards the new pastor and his undertakings. Father Mulligan opened a school in the basement of the church in July of 1886. The frame building on Throop Avenue was removed to Suydam Street, where it was fitted up and enlarged for the Sisters, who now came to live in the parish. The good pastor then built the present rectory on Throop Avenue, which was completed in 1887. His next care was to provide for a new school, and in order to do this he was obliged to purchase from St. Peter's Church the old cemetery, on the corner of which a new school was started October 6, 1889, and opened September, 1890, with 220 children.

Thus in twelve years was organized and built up a parish that is a credit to any town. In October, 1889, Father Mulligan was promoted to the more important church of the Immaculate Conception, Camden, and his departure was much regretted by the people of New Brunswick, but their sorrow was lessened when they found the Bishop was sending them another pastor, who would continue the good work, Rev. James Devine, who left a successful charge at Woodbridge to take up this new work.

Father Devine completed the church by adding a tower, beautified the interior by many fine paintings and added the massive stone steps to the front of the building. He also installed a new \$4,000 organ, and erected the present beautiful convent for the Sisters at a cost of \$7,000.

SEA ISLE CITY, N. J.—ST. JOSEPH'S CHURCH.

About the year 1880 the late Charles K. Landis, who laid out and fostered Vineland and Ocean City, recognizing the influx of visitors to the sea, laid out Sea Isle City and began the selling of lots in 1881. In 1884 he donated a lot to the Catholic Church. Father Giese, then pastor of Millville, began to attend Sea Isle as a Mission and built the first church in this resort.

Then came Father Edward Egan, who was appointed first resident pastor by Rt. Rev. Bishop O'Farrell. Father Egan added new life to the place. He built the handsome rectory and removed the church from its first site to its present location. Later Father Egan was promoted to the larger parish of Sea Bright as pastor, and was succeeded by Rev. James McKernan, who came from the pastorate of North Plainfield. Soon after Father McKernan suffered from a slight stroke of paralysis, and being obliged to give up active

work, he was succeeded by Rev. John J. McCullough, who remained till 1900, when he left to labor in the Diocese of Brooklyn and was succeeded by Rev. Cornelius Phelan, the present pastor.

GOSHEN, N. J.—ST. ELIZABETH'S CHURCH.

The little church at this place has a peculiar history. As long ago as 1843, the church stood in the then thriving village of Port Elizabeth, but that village dwindled away, and in 1879 Father Dwyer, of Millville, had the church put on a raft and moved down the river and placed on its present site, where it was repaired and improved, and dedicated by Bishop Corrigan, since which time it is a Mission of Cape May.

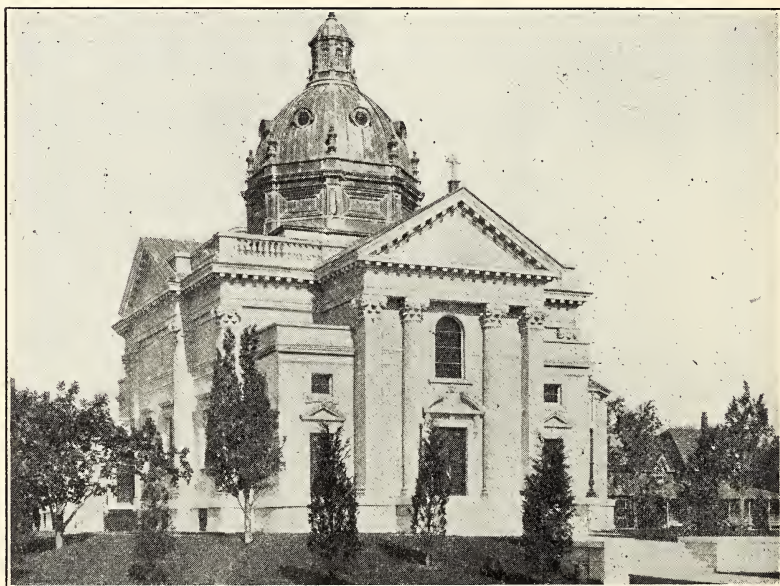
SPRING LAKE, N. J.—ST. CATHARINE'S CHURCH.

To the Summer visitor strolling through Spring Lake a visit to the Church of St. Catherine is, indeed, a great pleasure and a profit. The soft appealing whiteness of its general appearance, its strikingly beautiful proportions, its glistening golden cross surmounting an exquisite dome, all rising from the greensward, gives us a picture of such earthly beauty as we do not often meet. And to find this gem of architecture and art near such a lovely beach surprises us still more, for St. Catherine's is, indeed, like a pearl cast up by the sea, a church such as one might expect to find amidst the wealth and refinement of a large city.

It is a prayer carved in marble and wrought in metal, and its influence is to lift our hearts to God. It is a thanksgiving offering to God, as well as a memorial to a lovely daughter, whom God called away in the innocence of her girlhood—one of those quiet sweet-souled creatures who seem sent here to remind us of God's kingdom, where the angels roam at will.

St. Catharine's is the generous gift of Martin J. Maloney, of Philadelphia, in memory of his daughter, Catharine, who died May 20, 1900, and who loved to stroll through the lovely groves of Spring Lake. But St. Catharine's is only the successor of old St. Ann's, a neat frame church which was erected by the Rev. M. L. Glennon, of Asbury Park. Old St. Ann's was built on Monmouth Avenue, near the Pennsylvania railroad, and Father Glennon came during the Summer seasons of 1880 and 1881 to Spring Lake and said Mass in the parlor of the Parker House at Sea Girt, then controlled by Thomas Devlin. At that time the congregation varied from twenty to twenty-five in Winter to about two hundred in Summer seasons. In 1882 and 1883 he held services in the old Devlin cottage at Spring Lake, as a more central location. In 1884 the corner-stone of old St. Ann's Church was put in place, and in Autumn of the same year the new church was dedicated by the Rt. Rev. Bishop O'Farrell. It was Father Glennon's custom to enclose the building only and then to plaster and finish when he had received sufficient money. And by these stages St. Ann's was completed and remained the parish church for seventeen years till the generosity of Mr. Martin Malony substituted the beautiful marble edifice called St. Catharine's.

Let me describe my first trip to old St. Ann's Church in 1888. I was then a Summer assistant to Father Glennon of Asbury Park, and as such attended the Spring Lake and Belmar Missions. It was the early gray of a June morning when Miss Bridget Smith, rapped to announce the time of rising, 5.30 A. M., and in a few more minutes, Jim Carton brought around the rig, and I was off for my six-mile drive to Spring Lake. The first Mass was fixed for 6.30, with a chance for some confessions before Mass. The drive, though new to me, was very pleasant, as it always is during the Summer season. Passing by the sleepy Methodists of Ocean Grove, and seeing the milk man's wagons waiting outside the gates (for in those days no wagon was permitted to disturb the Sabbath slumbers of these saints), I went on through Bradley Beach, which was then a few scattered houses, and on through



ST. CATHERINE'S CHURCH, SPRING LAKE, N. J.

"Avon-by-the-Sea," across the Shark River bridge, leaving the little church at Ocean Beach for Father O'Connor (now Bishop of Newark), who on this particular morning was allowed a longer sleep on account of the shorter distance he had to go, I finally arrived at St. Ann's and put up my horse in the little shed. No one seemed to be near, and the church was locked. After a short wait, however, old John O'Shea appeared from a group of pines, and made me feel at home, for old John was a perfect Irish gentleman, and had seen better days than as the sexton of St. Ann's. The church was a pretty little frame structure already plastered inside, having altar and sacristy, but no organ loft; no pews, only plain deal chairs were arranged for the people.

About 100 people attended the early Mass, and dispersed as rapidly as they gathered, no one stopping to say a word. The next Mass was at 10.30, and there was nothing left for me to do except to be patient. First I read my Breviary, then I strolled out along the swamp which skirted the railroad in the rear of the church—all the time being absolutely alone. Luckily the pastor, always thoughtful for the comfort of his guests, had placed a lounge in the sacristy and when tired of strolling, and overcome with the malaria of the spot I enjoyed a restful nap and was ready for duty at 10. Again about 200 were in attendance, and after services I returned to Asbury Park in time for dinner. In those days it was a matter of great scheming to get funds. The pew rents and door money as well as the collections were small, so that other means of revenue had to be devised. This was done by festivals and fairs and contests to catch a few elusive dollars from the Summer people, some of whom were very good and generous, and others indifferent about church work.

Prominent among the early Catholics of Spring Lake were Tim Hurley, Thomas Devlin, etc.

During this time Father Glennon had some, now distinguished assistants, among whom were the Rt. Rev. Bishop of Newark, Rt. Rev. J. J. O'Connor, Rt. Rev. Dr. Dennis T. Dougherty, Bishop of Nuern Segorid, Rev. Fathers Heuser, Sigifried, Synnott of Seton Hall, and Leahy of Princeton, and Monsignor Kennedy of the American College, Rome, Italy.

Thus matters went on till 1900, when on March 17, the corner stone of the new St. Catharine's Memorial Church was laid and on Trinity Sunday, May 25, 1901, the church was consecrated by the Rt. Rev. James A. McFaul, the preacher of the occasion being the Rt. Rev. P. J. Ryan, Archbishop of Philadelphia. Father Glennon had resigned charge of St. Ann's in the Spring of 1897, when Rev. Father Miller of North Plainfield, took charge, as temporary pastor from May till August, 1898. In June, 1898, Father Norris, who had just returned from Rome, was placed in charge, thus becoming first resident pastor of St. Ann's. In the following January, 1898, Rev. Thomas McLaughlin succeeded Father Norris, who went to Trenton.

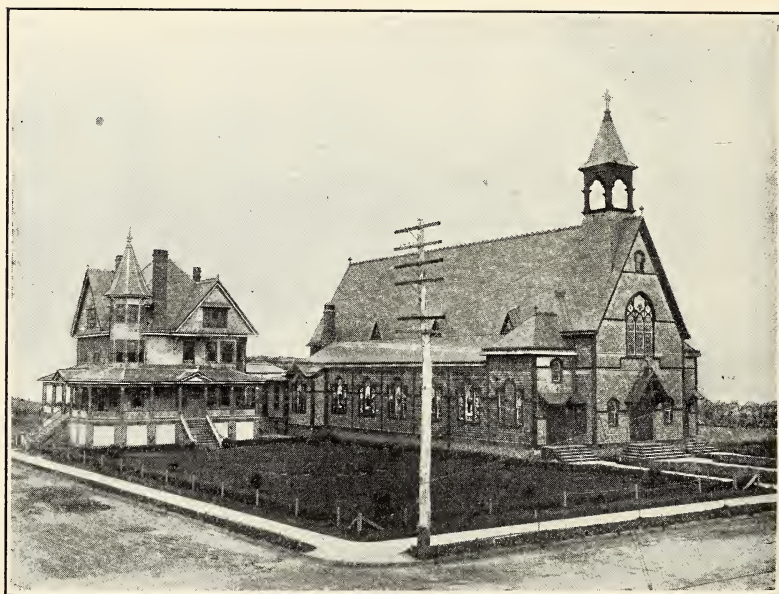
It was during Father McLaughlin's administration that the present church was planned and given as a free gift to the Diocese of Trenton by Mr. Martin Maloney. To the generous donor, Mr. Martin Maloney, we all owe a debt of gratitude for his munificent gift to Spring Lake, and we wish him and his, a long and prosperous life in spreading the Ancient Church in this new land where our wealthy Catholics have done so little for their church. We need more Count Maloneys to come forward to assist the struggling Bishops with their wealth in founding charitable as well as religious and educational institutions.

The Sea Girt Camp is also attended from the Church of Spring Lake and Father McLaughlin has been ably assisted in his duties by the following assistants: Rev. Fathers Sweeney, Callahan, Morrison, Murray and Morrissey.

The cost of new St. Catharine's was about \$175,000, all of which Count Maloney paid, thus leaving this beautiful edifice entirely free of debt.

ATLANTIC CITY, N. J.—OUR LADY STAR OF THE SEA.

For a long time St. Nicholas' Church, in charge of the Augustinian Fathers, was the only Catholic parish in Atlantic City. The marvellous growth of the city towards the south necessitated the opening of another church, and consequently in 1885 the Rev. Father Fedigan purchased a lot at the corner of Atlantic and California Avenues, and began the erection of a large frame church, which in 1887 was dedicated under the name of St. Monica, by the Rt. Rev. Bishop O'Farrell. This church remained in charge of the Augustinian Fathers till 1894, but was used only in the Summer time.



OUR LADY STAR OF THE SEA CHURCH, ATLANTIC CITY, N. J.

On January 24, 1894, Bishop O'Farrell kindly relieved the Augustinians of this burdensome Mission and placed the parish in charge of Secular priests, appointing the Rev. P. J. Petri as its first resident pastor.

Father Petri found the church sadly in need of repairs and improvements in order to make it fit for Winter use.

Besides there was a debt of \$2,000.00 to be paid. But the new pastor at once took up the task and in a little while spent and raised \$7,000 for improvements and repairs.

St. Monica's was a large church and stood on the corner of Atlantic and California Avenues, fronting on the latter.

In the Spring of 1895 Father Petri built the beautiful rectory at the cost of \$6,500.00, and everything was now progressing when on December 21, 1896, a fire broke out in the sacristy, and in a few hours the stately Church of St. Monica was a mass of ruins.

The insurance did not cover the mortgage, and as a consequence the pastor found himself \$2,000.00 in debt and without a church. Father Petri, nothing daunted by this sudden setback, began at once to prepare for the future. Mr. Thomas Hudson offered the use of the large dining hall of the Hudson House, and here Mass was celebrated on Sundays for many months. The corner-stone of a new church was blessed on Monday, April 19, 1892, by Bishop McFaul. Rev. Walter T. Leahy of Swedesboro preached the sermon. When it was decided to rebuild the church, a new name was selected, "Our Lady of the Sea."

The dedication took place on July 18, 1897.

At 10 A. M. Pontifical High Mass was celebrated by Rt. Reverend Edmund F. Prendergast, D. D., Auxiliary Bishop of Philadelphia. The building was blessed by the Right Rev. James A. McFaul, D.D., Bishop of the Diocese of Trenton.

Bishop Prendergast was assisted in the dedicatory exercises by the following prominent clergymen: Rev. P. J. Daily, rector of the Annunciation, as assistant priest; Rev. D. Egan, of St. Anne's, as Deacon; Rev. B. F. Gallagher, rector of Our Lady of Mt. Carmel, as Sub-Deacon, and Rev. T. H. Allen, of the parish of Our Lady Star of the Sea, as Master of Ceremonies.

The sermon was preached by Right Rev. Leo Haid, D. D., Bishop of North Carolina.

In the evening Pontifical Vespers was sung by Right Rev. Bishop McFaul, with Rev. C. J. Giese, of Millville, as Assistant Priest; Rev. D. J. Dugan, of Salem, as Deacon; Rev. W. T. Leahy, of Swedesboro, as Sub-Deacon and Rev. T. H. Allen, as Master of Ceremonies.

An interesting sermon was preached by the Very Rev. Dean Burke, of Philipsburg, N. J. A great number of priests from other cities were present, among them Fathers J. J. Ward, Sinnot, Frank Quinn and Dr. Dougherty, all of Philadelphia; Fathers S. M. Lyons, of Mt. Holly, and Fathers M. E. Bric and Dean Mulligan, of Camden, Father D. Kelly and Father T. H. Deegan, of Cape May.

After the completion of the church, the reverend pastor began at once to beautify the grounds so that today Father Petri's church is considered one of the handsomest in Atlantic City.

Father Petri is now actively engaged in collecting funds for a parochial school which he hopes to begin soon. That success may crown his labor is the heartfelt wish of his many friends, for knowing Father Petri, as we do, we can honestly say that it will be a model parish school.

Like all seaside churches, this structure is intended not only for the resident Catholics, but affords accommodation to a large contingent of Summer visitors from Philadelphia and other places. During the height of the season there are five regular Masses.

Pleasantville is also attended from St. Mary's, and Father Petri is assisted in the Summer by Rev. Dr. Duffy, of Dunnwoodie Seminary, N. Y. Rev. Thomas F. Kerns is the present assistant.

CARTERET, N. J.—ST. JOSEPH'S CHURCH.

This continued till Christmas of 1890, when a temporary altar was erected in Mr. Radley's house, near the shore. The first Catholics to locate in what is now Carteret, were Patrick Sexton and family, James Peyton and wife, Peter Finnegan and son, the Higgins' family, Thomas Whitty, John Vidson, James Kelly and the Quinn family.

The old residents and pioneer Catholics of Carteret remember the house called the "Ship" (1885). This was a big boarding house owned and run by Patrick Sexton's family. In this so-called ship the first Mass was celebrated by the Rev. Edward McCosker of Rahway. In the Spring 1890 this little hamlet was attached as a Mission to the parish of Perth Amboy and attended by Father P. L. Connolly and assistants till it was made a separate parish.

Services were continued in the "ship" till Christmas of 1890, when a temporary altar was erected in a room of Mr. Radley's house, down near the shore, then occupied in part by Mr. and Mrs. Peyton, who cared for the comfort and convenience of the visiting priests. The author was one of them, and remembers the crowds of big men, women and children who gathered on Sundays for Mass and instruction. Sometimes the cold would be intense, sometimes the smoke would blind us, but we did not mind these little inconveniences.

Carteret remained as a Mission of Perth Amboy till March, 1893, when Rev. Bartholomew Carey was transferred from Trenton to organize a new parish. Father Carey found about one hundred people ready to help him, and he set about energetically to do his work. On a lot donated by Mr. Canda he built the first church in Carteret, but finding the growth of the town destined to take another direction, he made an exchange and moved the church to its present site. Later on he built a beautiful rectory.

After a lingering sickness of many months Father Carey died in March, 1893, and was buried in front of the church. He was succeeded by Rev. John J. O'Farrell of Woodstown, N. J. Father O'Farrell made many improvements to the property, and paid off considerable debt. There are many foreigners in the parish.

HIGHTSTOWN, N. J.—ST. ANTHONY'S CHURCH.

The first Catholic service held in Hightstown was in 1852, when the Rev. John Scollard of St. Paul's Church, Princeton, N. J., visited this place, and said Mass at the home of John Sutcliff, who, although himself a Protestant, assisted his Catholic wife and children to practice their own religion. It appears that Father Scollard did not return to Hightstown, but advised the few Catholics to attend Princeton or Trenton churches, and consequently we

have no account of any services till four years later, in 1856, when Father Biggio journeyed from Bordentown to give the people services. This time services were held at the home of Dennis Murphy, near Cranbury, on the Day road. Later on Mass was said at the home of Thomas Welch, at Red Tavern, and still later on the same priest held services at the home of William Nutt, who lived about two miles south of Hightstown. Then the growth of the parish at Bordentown prevented Father Biggio from attending Hightstown, and the people were once more compelled to attend services at Princeton, Trenton, Bordentown, or Freehold. In 1871 the Mission of Freehold was detached from the Princeton parish, and Father Kivelitz was appointed the first resident pastor of Freehold, and Hightstown fell to his charge, but as it was impossible for Father Kivelitz to have Sunday service on account of his other Missions, he came on weekdays, and these were really holidays, for the Catholics young and old enjoyed these visits very much. On these occasions Father Kivelitz said Mass at James Dullard's on Morrison Street, opposite the monument. He also came twice a week at times to instruct the children for first Holy Communion and Confirmation, displaying a zeal for these poor people which made them love and reverence his ministry amongst them.

In July, 1878, Bishop Corrigan placed Rev. Joseph Borghesi, an Italian priest, in charge of the Allentown Mission, with New Egypt and Hightstown as Missions. Father Borghesi continued to hold services at Mr. Dullard's residence, but in the following year, 1879, finding the work too much for him he discontinued services at Hightstown, and the people went either to Allentown or Jamesburg or Perrineville.

In July, 1879, Father Danielou succeeded Father Borghesi at Allentown, and also at Hightstown. He remained in charge till 1885, when it became a Mission of Perrineville under Father Carey, who, at the request of Bishop O'Farrell, took up his residence at Perrineville with Hightstown and Englishtown as Missions. Father Carey said Mass in a little building on Main Street, corner of Mercer, formerly used as a law office by S. M. Schank. A month later the church was incorporated, as The Catholic Church of St. Anthony of Padua, Hightstown, N. J. The first lay trustees were John P. Dullard and Frank F. McGowan. In the Spring of 1886 the corner-stone was placed by Very Rev. Anthony Smith.

Owing to various difficulties in 1888 Father Carey left and Hightstown was re-united to the church at Allentown, under Father O'Donnell. Father O'Donnell made many improvements during his stay, but in 1889 Father Carey returned to this charge, where he remained till 1891, when he was transferred to Perth Amboy, and the church was closed for two years, 1890-1892. Later when the church was reopened it was placed in charge of the Franciscan Fathers from Chambersburg. Father Angelus, O. M. C., was the first pastor after the reopening. Then came Fathers Edward, Berard, Aloysius, and Charles in succession, all zealous and faithful pastors, and all beloved by the people. On June 1, 1906, Bishop McFaul appointed Rev. John B. McCloskey in charge, and again made it a regular parish.

CAMDEN, N. J.—CHURCH OF THE SACRED HEART.

The Rev. Patrick Byrne, rector of the Church of the Immaculate Conception, in the early seventies perceiving the disadvantages and hardships under which the scattered Catholics of this section of the city labored, decided to establish a mission chapel to supply their spiritual needs. With this purpose in view three and one-quarter acres of land were purchased between Vanhook and Jackson Streets, bounded on the east by Ninth Street and on the west by



SACRED HEART CHURCH, CAMDEN, N. J.

Eighth Street, and here a small frame building was erected, the corner stone of which was laid by the now venerable Dean McNulty, of Paterson, in 1872. To this humble house of God belongs the distinguished honor of being the first religious edifice dedicated to the honor of the Sacred Heart in New Jersey. This temporary sanctuary was used

for divine service, under the care of Father Byrne and his successor, Rev. Peter Fitzsimmons, as a Mission from the Immaculate Conception.

In September, 1885, Rt. Rev. Michael O'Farrell, then Bishop of Trenton, established the new parish of the Sacred Heart, and placed the Rev. William Lynch, who was assistant rector at Gloucester, in charge as the first pastor. The new rector immediately proceeded to organize the parish, and on October 13, 1885, it was incorporated under the title of "The Church of the Sacred Heart." The first board of trustees consisted of Rt. Rev. Michael J. O'Farrell, Very Rev. Anthony Smith, V. G., Rev. William Lynch, Hugh Greenan, Richard Boyle.

When Father Byrne located the chapel on Vanhook Street, everything pointed to the certain and rapid growth of the city in that direction, but the new pastor found the little church very far away from his people, and so on November 13, 1885, the present site was purchased and preparations at once made to build the now permanent parish buildings. The corner-stone of the Sacred Heart Church was laid by the Rt. Rev. Bishop O'Farrell, on Sunday, July, 1886, in the presence of more than 7,000 people. The new completed church was dedicated with most impressive ceremonies on March 7, 1887, by Bishop O'Farrell, who the previous year had laid the foundation stone. The Rt. Rev. Bishop was assisted on this occasion by Dean Fitzsimmons and Father Maurice, O. M. C.

On Sunday, February 28, 1887, the solemn mysteries of the Mass were celebrated for the last time in the little old church on the hill.

The present handsome church properties occupying one of the most desirable spots in South Camden were erected at a cost of nearly \$45,000. It was to assume this burden which seemed more than the young congregation could stand, that the present rector, Rev. Maurice E. Bric, was appointed in December, 1888. During the more than thirteen years of hard and anxious toiling, many needed improvements have been made and paid for by Father Bric and the debt greatly reduced. Right nobly have the members of this congregation responded time and again to the urgent demands made upon their slender resources.

And yet without the helping hand and the guiding head of Father Bric the Sacred Heart Church would have had a desperate struggle, for he it was who gathered his scattered and broken-spirited little flock and urged them on by word and example to overcome the difficulties in their path. Not only did he finish the church building and rectory, but he improved the grounds and made them beautiful to look upon; all the while gradually reducing the debt.

The building of a church or school is a good work, but the mere erection of material building is an easy matter compared to the harder task of paying off debt. And this has been Father Bric's lot, and to it the best years of his life have been successfully devoted.

SOUTH PLAINFIELD, N. J.

The Catholics of South Plainfield attended Mass at St. Mary's, Plainfield, until 1888, when Father McCormick from Metuchen celebrated the first Mass

in South Plainfield in the home of Richard Geary, and continued to come twice a month. Under the succeeding pastors of Metuchen this arrangement was continued.

South Plainfield had the following pastors: Revs. McCormick, 1888, Cantwell, Joseph Smith, Freeman, O'Reilly (bought lot), Lawrence, Graham. In 1904 South Plainfield was attached to Dunellen. It is attended by Father E. T. Dunphy every Sunday in Washington Hall, where Mass has been said since 1899, and where services are still held. Pioneers: John and Ellen Geary, Morris and Johanna Geary, John and Ellen Hogan.

BELMAR, N. J.—CHURCH OF ST. ROSE.

This church was built as a Mission chapel, and attended from the mother church at Asbury Park. At that time Belmar was called "Ocean Beach" and the whole coast district from St. Michael's, West End, to Point Pleasant was under the care of the Rev. M. L. Glennon, pastor of Asbury Park, N. J. Services were first held in a small frame building which he erected on Second Street, and which for many years was used only in the Summer seasons. This chapel was opened in 1888, but the number of Summer visitors increased so



ST. ROSE'S CHURCH, BELMAR, N. J.

rapidly that in 1890 the Rt. Rev. Bishop O'Farrell laid the corner stone of a much larger building. According to Father Glennon's custom the building was first enclosed and then finished, as funds were in hand, and as a consequence it required several Summers to finish it.

The writer remembers his first Sunday at this Mission in 1889. There were about 40 people present at the early Mass. The building was neither lathed nor plastered. On the altar stood two small candle-sticks, and a little Crucifix. The altar itself was only a large sized box. About one hundred

small chairs were the only other articles of furniture, and after making, what he thought, was an eloquent appeal, for help to finish the building, and for the necessary furnishings for the altar, he was waited upon, after Mass, by a gentleman visitor who presented a 75-cent candle lighter. Of course these appeals had to be made frequently by the pastor, and assistants till all necessary articles were procured. During these years Father Glennon whilst supervising all the Missions, usually left the care of the Sunday services to his assistants, notably among whom were the Rev. J. J. O'Connor and Dr. Synnott of Seton Hall College, and the Rev. Benedictine Fathers of Newark, N. J. In 1895 the Rev. John W. Norris was placed in charge of Spring Lake as resident pastor, with the Church of Belmar as a Mission. In 1896 Father McLaughlin succeeded Father Norris at Spring Lake and retained charge of Belmar till 1902, when the Rev. Thomas B. Nolan was appointed its first resident pastor. Father Nolan worked hard to make this newly erected parish a success, and a credit to his people, but just as all prospects seemed brightest, he was summoned to his reward and died September 23, 1905.

Rev. William J. McConnell was then transferred from Oxford to succeed Father Nolan and continues the good work began by his predecessor.

WEST END (LONG BRANCH, N. J.)—ST. MICHAEL'S CHURCH.

For many years St. Mary's Star of the Sea Church afforded sufficient accommodation for the Catholics of Long Branch. Sometimes it was necessary to have four and five Masses on Sundays, but in time even the multiplication of the Masses did not suffice, for the people living at the West End, and Elberon were too far away from the church. To accommodate this constantly growing contingent St. Michael's Church was erected. This church was opened for services and dedicated on August 9, 1891. It is a beautiful brick structure, situated near Takawannasee Lake, West End. The church was erected at a cost of \$30,000, under the supervision of Rt. Rev. James A. McFaul, Bishop of Trenton, when he was rector of St. Mary's, Long Branch.

When Father McFaul left Long Branch this parish received as rector the Rev. Richard J. Crean, who still ministers to the wants of this place and the Mission of Norwood. The Mission of Deal and Allenhurst was also attended from St. Michael's till it became a separate parish in 1904.

HIGHLANDS—HIGHLAND BEACH—NAVESINK.—OUR LADY OF PERPETUAL HELP.

Mass was first said in private houses by Rev. Thomas Killeen, Fathers Kelly and Kane, when pastors of Red Bank.

The first resident pastor was Rev. John Joseph O'Connor, assistant at St. Patrick's Catholic Cathedral, Newark. He remained four years and moved to New Monmouth. Father Fox succeeded to Highlands and Sea Bright, but deeming Sea Bright the better place for residence went to live there and held Highlands as a Mission from May 1, 1883, to October, 1891. He built this church at Highlands at a cost of \$10,000.

Father Roche succeeded in 1891 to Atlantic Highlands, took charge of Highlands as a Mission, and attended it faithfully till Rev. John T. Sweeney was appointed second resident pastor. Father Sweeney did much to beautify the grounds, and built a new rectory. In May, 1906, he was transferred to Ocean City and succeeded by the present pastor, Rev. Joseph A. Rigney.

ATLANTIC HIGHLANDS, N. J.—ST. AGNES' CHURCH.

The natural beauties of this spot drew many Summer tourists here as early as 1880, but the Mission was not open for Catholics till about 1885, when the Rev. Father J. J. O'Connor, then residing at Middletown (now New Monmouth), began to attend this place on Sundays during the Summer seasons. Later on, when the Rev. John H. Fox became pastor of Sea Bright, this Mission was given in his charge. At this time there was considerable opposition to a Catholic chapel in the village, so that when it became necessary to build great secrecy was necessary to purchase land. The cost of the lot was \$850.00.

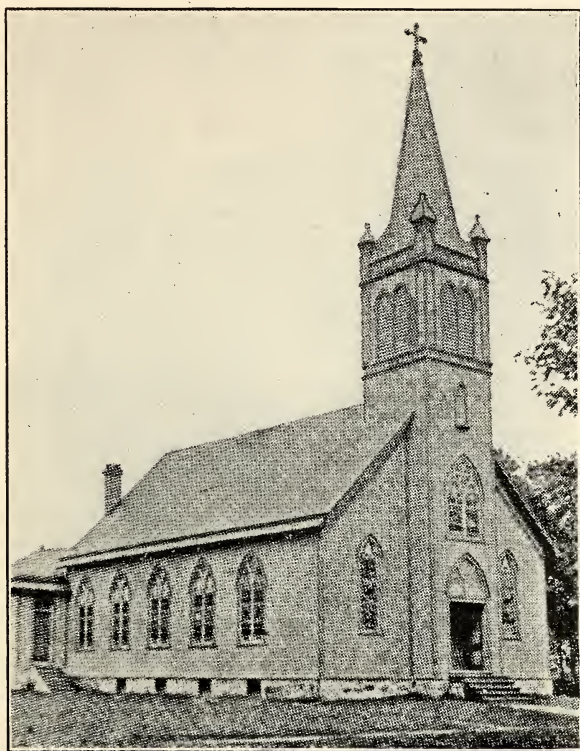
Finally, October 25, 1889, Father Fox purchased the present site, and began at once preparations for a church, the corner stone of which was laid November 30, 1890. The dedication took place May 31, 1891, and on October 8, of this same year, Rev. Father Thomas J. Roche was appointed first resident pastor. Father Roche built the present rectory, and did much to improve the church and its surroundings. He remained in charge till November 11, 1900, when he was promoted to the parish of the Holy Spirit, Asbury Park, N. J., succeeding the Rev. M. L. Glennon. Father Roche also attended Oceanic from the Highlands.

In November 11, 1900, Rev. William J. O'Farrell was transferred from Bridgeton to succeed Father Roche, and he continues the good work in this lovely spot.

BELVIDERE, N. J.—ST. PATRICK'S CHURCH.

The first Mass celebrated in Belvidere, N. J., was in the house of Michael O'Neill, in the year 1851. Some few Catholics were located at this town in consequence of the building of the Belvidere and Delaware railroad, in which they were engaged. Father Reardon, of Easton, said the first Mass, and from time to time administered to this little band of pioneers. Father Jego, of Lambertville, followed, making the long journey of forty-nine miles frequently, to enable this little flock to have the comforts of their religion. His good work was furthered by the visitations of Father McManus, of Plainfield, and Father McHale, of Newton. Father McHale took a lively interest in this section—building the church in Oxford in 1858, and holding services regularly in the Belvidere Academy. Owing to difficulties in the Academy, Mass was celebrated for some time thereafter in the home of John Carroll—the Revs. James Smith and Cornelius O'Reilly being the pastors up to 1870. Rev. P. E. Smith, of Washington, attended Belvidere about twice a month. About this

time Mr. William McIlhaney erected a fairly large frame structure that served as a church for twenty-two years, and it was in this building that Bishop Corrigan of Newark, administered the Sacrament of Confirmation. The pastors during this period were Revs. Treacy, Donovan, Lawrence and Hanley. Father Hanley was succeeded by Fathers Burke, McLaughlin, Russi, Kelly and McConnell.



ST. PATRICK'S CHURCH, BELVIDERE, N. J.

The one great event in the history of the parish was the building of the church, which was named St. Patrick's, by the Rev. P. Hanley. For years effort in this direction was without success, but eventually a couple of acres, beautifully located on one of the finest avenues, was secured, and work on the church was begun. It is a Gothic structure, 60 x 40 feet, and boasting of the tower 90 feet in height. The church is praised by every visitor, much of the charm being due to the rich adornment within. To mention the friends who made this possible would be to name all the Catholics of the parish, but it seems only proper to record that, of all the benefactors, Col. R. C. Fellows, a

non-Catholic, was the most generous. The corner-stone was laid in August, 1891, but, owing to the illness of Father Hanley, the church was not dedicated till October 22, 1893, Father Burke then being pastor. Rt. Rev. M. J. O'Farrell officiated on both occasions, and at the ceremonies, there were present of the pioneers who had assisted at the first Mass the following: William Barry, Maurice Mildrick, Martin Shaw, Michael O'Neill, Andrew Kimenour, Andrew Lohman, Patrick Brophy, Hugh Summers and John Driscoll.

The Catholics belonging to St. Patrick's parish are few, but of the number many are indeed a credit to their church. Their sturdy faith and untiring zeal are worthy of especial praise when the difficulties they had to overcome are considered. To begin with, they were few in number, they were poor, and they were foreigners. The natives not understanding them, not sympathizing with them, showed no little narrow opposition—descending indeed to such petty persecution as to insult their pastor, Father McHale. The Academy which they rented was denied them, and later the Baptist church, which was for sale, would not be sold to the Catholics. The greatest drawback of all though is that here has never been a resident priest. The good influence of an hour's work on Sunday is not sufficient to counteract the world's influence exercised all the rest of the week. As a result some fell away from the faith.

Even in her weakness, however, the Church of St. Patrick has extended a helping hand to other places less favored. During the pastorate of Father McConnell this church established stations at Harker's Hollow and Delaware Water Gap, N. J. In the former were twenty-seven Catholics living miles away from the church, and the priest celebrated Mass there for them once a month on a week day. Even this small attention was the means of having a class of children prepared for Confession, Communion and Confirmation, all within the first year. For the seasons of 1902, 1903 and 1904, Belvidere maintained a priest at Delaware Water Gap, N. J. The Catholic visitors to that resort were accustomed to drive the fourteen miles to Mass in Belvidere, but during the years mentioned an extra priest was engaged, and on Sundays two Masses were celebrated at the Water Gap. This was continued until the Bishop of Scranton directed the pastor of Stroudsburg to have Mass at the Gap on the Pennsylvania side.

But times are changed in Belvidere. Railroad traffic has begun to make this a centre for the trainmen, and, best of all, the excellent water power of the Delaware river there is at last to be utilized. Under the blessing of Heaven this will bring work, and work will bring Catholics, and Catholics will bring regeneration to this, the most beautiful town in New Jersey.

PAVONIA, (EAST CAMDEN, N. J.)—ST. JOSEPH'S CHURCH.

This parish was started by the Franciscan Fathers from St. Peter and Paul's, Camden, in 1893. The Rev. Father Alphonse, being then pastor, finding that very many German families were living in that section, secured land

and built the present church structure at a cost of \$15,000.00. In the following year, 1894, a school was opened in the basement of the church and placed in charge of the Sisters of St. Francis. In that same year, 1894, the Franciscan priests were withdrawn, and Bishop McFaul placed the parish in charge of Rev. Father Hirschmeyer, who remained at St. Joseph's till 1896, when he was replaced by Rev. James Hendricks from the curacy of St. Mary's, Camden. Father Hendricks, stayed only a week, on account of his inability to speak German. Both English and German are used in the church services.

1899 Rev. Joseph Rathner, D.D., a curate of Long Branch, was appointed to succeed Father Hendricks. Dr. Rathner by his zeal and kindness greatly endeared himself to the people of St. Joseph's, and was doing much to improve the parish, when, on account of the death of Father Thurnes at St.



ST. JOSEPH'S CHURCH, CAMDEN, N. J.

Francis', Trenton, he was promoted to that important parish. Rev. Anthony Shuvelin is the present pastor, 1901. Father Shuvelin came from St. Mary's Bordentown, where he had been curate, and since his appointment to East Camden, his unselfish devotion to duty has won for him the love and esteem of his people.

St. Joseph's now boasts of an excellent parish school, but owing to lack of funds there is as yet no separate school building. The classes are taught in the basement of the church, but the good pastor feels that it will only be a short time till the generosity of his good people will enable him to provide a separate school building. In 1905 he began to fill in the basin which surrounded the church, and which caused so much trouble to himself and predecessors.



BISHOP M'FAUL.

CHAPTER IV.

PART II.—DIOCESE OF TRENTON.

BISHOP M'FAUL.

There are few men who are properly appreciated by their contemporaries, because, as a general rule, their motives are not fully understood, and often their actions are misinterpreted by less worthy people. There are fewer still, who can stand the constant strain of American public life, and always appear at their best. Especially is this the case with an American Bishop, for he has a varied part to play. Not only must he be a pious, painstaking priest, but he must be a good financier, else the material interests of his Diocese will suffer loss and depreciation. Furthermore he must be able to rule men who enjoy the possession of personal liberty in a country where that liberty often degenerates into license. Then, in his capacity of citizen, he must be able to meet his fellow-citizens in press or on platform, and to defend his faith against all who attack it.

To occupy such a position creditably is no easy task, but to hold it honorably for over twelve years, means the possession of good judgment as well as excellent ability. Such a Bishop is the Rt. Rev. James A. McFaul, D.D., LL.D., second Bishop of Trenton. From his first induction into office he has been constantly before the American public in press and pulpit, in the legislative halls, and on the lecture platform, exhorting, refuting, pleading and improving, battling for right and justice for Catholics, until to-day his name is revered from Maine to California. A prolific writer for the press, he loses no opportunity of doing good by his pen; a ready and forceful speaker, his public utterances always command respectful attention; a careful and progressive administrator, the Diocese of Trenton has attained a remarkable growth under his guiding hand. A glance at his twenty-nine years of church work will show what a busy life he has led.

Bishop James Augustine McFaul was born near the village of Larne, County Antrim, Ireland, June 6, 1850. His parents immigrated to America when he was but six months old and settled in New York City, where they remained for about four years. At the end of that time, they went to Bound Brook, N. J., where they lived out their happy, peaceful lives until God called them, a few years since, to enjoy their reward in Heaven. In this pleasant country home the early years of our good Bishop were passed. He attended the neighboring schools of Weston and Millstone, and early attracted the marked attention of his teachers for persevering industry in the pursuit of knowledge.

When his parents settled at Bound Brook, Catholics were few in that part of the State. There was no church at Bound Brook, and so to hear Holy Mass the journey to New Brunswick or Raritan had to be made. How faithful his parents were in performing this duty is a tradition throughout the whole neighborhood. Never, when circumstances did not render it impossible, were they absent from the Holy Sacrifice. On stormy days the mother and father would gather the children around them, and as they could not reach the distant churches, they would kneel (at least during the time of the Mass), and devoutly reciting the beads, endeavor to be present in spirit at the divine Mysteries. Under such training it was impossible that the future Bishop should not acquire that spirit of strong, enduring faith which is characteristic of him. At the early age of nine years, he was prepared by a good Benedictine Father, afterwards Rt. Rev. Bishop Seidenbush, for his first Holy Communion, and was confirmed in St. Peter's Church, New Brunswick, by the lamented Archbishop Bayley. The Benedictines continued their labors at Bound Brook and gathered the few Catholics of the neighborhood together. The house is still standing where the first Mass was said. It was used for a church for many years, and in it young James received his first Holy Communion. Here the subject of our sketch also served Mass, and was so prudent and docile in his bearing as to attract the attention of Father William Walter, O. S. B., who advised him to devote the talents God had given him, to the service of the church. Acting on his advice, the young man entered St. Vincent's College, at Beatty, Westmoreland County, Penn., where he remained for four years. He then entered St. Francis Xavier's College, New York City, where he completed his classical course, and fitted himself for the Seminary. His theological studies were made at Seton Hall College, South Orange, N. J., where he was ordained to the Holy Priesthood on May 26, 1877. His first assignments were to Paterson, then to Orange (taking the place of sick priests), until he was permanently appointed to St. Patrick's Church, Jersey City. Afterwards he was stationed in St. Patrick's Cathedral, Newark, and later at St. Peter's, New Brunswick. Finally, he was sent to be assistant to the late lamented Vicar General Anthony Smith, at St. Mary's, in Trenton, shortly before the division of the State into two Dioceses. The See of Trenton was erected in 1881, and Michael J. O'Farrell was appointed its first Bishop. He chose St. Mary's Church as his Cathedral, and was thus early brought into contact with its young, able and vigorous assistant. It did not take long for him to know what manner of man Father McFaul was, and in the first days of his work as a Bishop was laid the foundation of an affectionate confidence between these two which grew the stronger with the passing years. In 1884 Father McFaul was made pastor of St. Mary's, Star of the Sea, Long Branch. Here he labored for seven years. During this period he paid off the very heavy indebtedness of the church and built also the beautiful Church of St. Michael, at Elberon. In 1890, after Vicar General Smith's death, he was called back to Trenton to be rector of the Cathedral, October, 1890, during which time he built St. Joseph's school, East Trenton, in the hall of which Mass was said till the new St. Joseph's Church was built.

On November 1, 1892, Bishop O'Farrell selected Father McFaul as his Vicar General, after he had been Chancellor of the Diocese for several years.

When Bishop O'Farrell died in April, 1894, Vicar-General McFaul was appointed administrator, and on July 20, the same year, succeeded to the See of Trenton as its second Bishop. Being familiar with the work of the Diocese, and having the confidence of his priests, he began at once to infuse his own spirit of energy into clergy and people. His first large undertaking was to carry out the wish of his predecessor, Bishop O'Farrell, by the erection of St. Michael's Home at Hopewell.

On July 1, 1897, he opened and completed the Second Synod of Trenton. Besides his regular canonical parish visitations, confirmations, dedications and blessing of corner stones, he also found time to lend himself to a vast amount of other work, inside and outside his Diocese. Nothing seemed to escape his zeal and activity; the school question, marriage and divorce, the saloon evil, and all public questions. His pastorals have also been a source of edification and instruction to Catholics and Protestants alike.

The following churches and institutions were erected and dedicated during his administration:

Trenton—St. Hedwig's Polish Church (new).

Trenton—St. Joseph's (new).

Trenton—Sts. Peter and Paul's (Slavish) (new).

Trenton—St. Stephen's (Hungarian) (new).

Alpha—St. Mary's (Hungarian) (new).

Asbury Park—Mt. Carmel (Italian) (new).

Atlantic City—St. Mary's (new).

Atlantic City—St. Nicholas' (new).

Atlantic City—St. Michael's (Italian).

Pleasantville—St. Peter's Church.

Bernardsville—Our Lady of Perpetual Help.

Florence—St. Clare's Church.

Camden—Mt. Carmel (Italian).

Deal—St. Mary's Church.

Mullica Hill—Holy Name of Jesus.

Swedesboro—St. Joseph's (rebuilt).

Woodstown—St. Joseph's (rebuilt).

Laurel Springs—St. Lawrence's Church.

Metuchen—St. Francis' Church.

Minatola—St. Michael's Church.

Haddon Heights—St. Rose's Church.

Long Beach—St. Thomas' Church (Summer only).

Landisville.

Milmay—St. Mary's Church.

Dorothy—St. Bernard's Church (new).¹

Risley—St. George's Church.

Perth Amboy—St. Mary's Church (new).

Perth Amboy—Holy Cross (Hungarian).

Perth Amboy—St. Mary's (Greek).
 Point Pleasant—Rebuilt.
 Post Reading—(Italian) (new).
 Spring Lake—St. Catherine's Church (new).
 Raritan—St. Ann's Church (Italian).
 Monmouth Beach—Church of the Precious Blood.
 South River—St. Mary's Church (Polish).
 Tom's River—St. Joseph's Church.
 Pennsgrove—St. James' Church (new).
 Ocean City—St. Augustine's Church (new).
 Hopewell—St. Michael's Home (new).
 Lawrenceville—Morris Hall for the Aged (new).
 Lakewood—St. Mary Academy (opened).
 Trenton—St. James' Day Nursery (opened).
 Trenton—St. Francis' Hospital (wing and chapel built).
 Pennington—St. James' Church.
 North Plainfield, N. J.—Mt. St. Mary's Academy (begun).
 North Plainfield, N. J.—Home for Working Girls (opened).

Besides attending to various cases of his growing and heterogeneous Diocese, Bishop McFaul has always been ready and willing to lend a helping hand to his brother Bishops, especially in the matter of the Federation of the Catholic Societies of America. With a zeal and activity seldom found in prelates of his age, he has addressed immense gatherings in most of the large cities of the Union, and has never shirked an opportunity to do good. In fact, the success of the "Federation" is entirely due to his foresight in gathering, and his courage in welding these single societies into one solid mass that will be able to stand up for the rights of Catholics whenever and wherever circumstances may demand.

It was also Bishop McFaul, who, upon the suggestion of Rev. D. J. Duggan, of Bordentown, N. J., was chosen as arbiter to unite the factions of the A. O. H. Not only is he loved and honored in his own Diocese, but over the whole country his name and fame is known, and revered as one of the champions of Catholic interests in every movement of good.

The following address was delivered by Bishop McFaul, at Cincinnati, September 17, 1905:

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

Mr. Chairman, Ladies and Gentlemen:

Let me begin by assuring you that I am profoundly grateful for this opportunity of addressing the people of this great city; and that I highly appreciate the magnificent welcome you have given Federation this evening. It is inspiring to be greeted like this at the inauguration of any movement; in this instance force is derived from the fact that Catholics are beginning to realize the importance of their message to the entire people of America, and are anxious for some suitable instrument whereby it may be delivered.

THE BIRTH OF FEDERATION.

When the Catholic societies of the United States began an agitation in favor of Federation, I took the liberty to commend the movement, and sought the advice of Archbishop Corrigan of New York, and Archbishop Ryan of Philadelphia. Both favored such an organization. Archbishop Ryan was the more enthusiastic. I had long been acquainted with him, and, knowing that he was an eminent, prudent and conservative ecclesiastic, I was rejoiced when he said: "It's a step in the right direction. Go ahead." I received more courage when my old professor, Archbishop Messmer, became an advocate and promoter of the movement. Then, our national conventions, which have become great Catholic Congresses, patronized by men of different nationalities, attended by audiences of thousands, listening to essays and addresses by leading ecclesiastics and laymen on the great topics of our times, made me feel that the work embraced an educational campaign, the benefits of which can hardly be appreciated at their full value, until the seed has taken root and grown up to be a mighty tree, sheltering under its spreading branches all the Catholics of the United States.

ITS GROWTH.

We are making progress slowly, but surely. It is something to have enrolled over a million and a half of Catholics in about five years. All great bodies need time for completion. Rome wasn't built in a day. One thing which has retarded our growth is the want of some immediate, visible, personal interest gained by joining the Federation. The subordinate societies have certain beneficial features that are attractive. Federation cannot trespass on the work of these societies. Hence, it has looked about for something to enlist the interest of the individual member.

A very interesting subject has been lately brought before Federation. It relates to the best manner of caring for the religions and social interests of the immigrants daily flocking to our shores. It has been proposed to establish, in connection with this organization, a bureau devoted to Church Extension. In this way there could be erected in every hamlet a small church where Mass could be occasionally offered and Catechism taught. The money would be loaned at a small percentage, and the fund continued for the spread of the work. Surely there are enough wealthy Catholics in this country to establish such a bureau and supply it with ample means to preserve the faith and transmit it to posterity. This scheme will enable us to reach every Catholic in the United States, and to disseminate our doctrines among non-Catholics. Be assured that those outside the Church are anxious to hear us, and, once knowing the truth, will embrace it and enter the true fold of Christ.

COMMENDATION OF THE HIERARCHY.

We have received endorsement from very many members of the hierarchy. I need not, however, tell you that Federation cannot exist or grow on mere recommendations; it needs active co-operation and promotion. In view of the

encouragement given by His Excellency, the Most Rev. Apostolic Delegate, and so many prominent Bishops, it seems strange, to say the least, that there should be strong opposition to the movement in some quarters. These people are wiser than their shepherds, and hold up their hands in awe lest the Federation should commit some blunder, and the Church suffer. Those who are timid regarding Federation, and hesitate to join it may transgress the legitimate field in which alone safety can be found, and inopportunely precipitate the practical solution of problems which are still immature, should reflect that Federation includes on its Advisory Board some of the most eminent, the most prudent and conservative members of the Hierarchy, and no important step can be taken without their consent. In due time the organization hopes to have the whole Hierarchy acting in the capacity of Advisers. In questions affecting an arch-diocese, or a diocese, the Archbishop and Bishop, respectively, will be the principal members of the Advisory Board; and in national questions the Board of Archbishops. Laymen will thus be guided in the proper channels, and there will be no danger of injury to our interests arising from misdirection and misapplied zeal.

Before proceeding further, let me at once lay down certain propositions to guide me in the elucidation of my subject:

First, I will tell you what Federation is not; *second*, What it is; *third*, What it has already accomplished; *fourth*, What it intends, with God's blessing, to attain in the future.

FALSE IDEA OF FEDERATION.

At the mention of Federation some people say: Oh! it is a sort of Grievance Committee, whose members are going around feeling over the body social and politic to find sore spots. They have manufactured a Federation salve which they intend to rub into all those bad places. In short, they think they have discovered a panacea for all our civil, religious and social ills. The result will be that friction will be created between Catholics and non-Catholics; it will breed enmity. We are now living in harmony and peace; why, then, form this Federation to create trouble? It is better "to bear those ills we have, than fly to others we know of." Well, I have been connected with this organization since its inception. I am pretty well acquainted with its aims, and I have yet to learn that it contemplates the engendering of enmity between us and our non-Catholic fellow citizens. I have always maintained that the very contrary was its aim—the bringing of ourselves and our religion before the public, so that our non-Catholic friends may know who we are, and what we represent, in the hope that when any great question is to be solved, or any great evil cured, the Federation of Catholic Societies could extend the hand of fellowship to non-Catholics, and say, for instance, on the question of Divorce or Socialism: "We will work hand in hand with you for the education and the uplifting of humanity above these evils."

Let me say that, if Catholics and non-Catholics were united for the banishment of crime, for the prevention and cure of any evil in this city of Cincinnati, or elsewhere, success, beyond doubt, would crown our efforts.

We Catholics have some grievances, it is true; but why do we have them? It is because of weak-kneed, jelly-fish Catholics, who are afraid to call their souls their own. Walk abroad in this land of ours, from the Atlantic to the Pacific, from the lakes to the gulf! What sort of a man is the average non-Catholic American whom we will meet? Generally a broad-minded man, a large-hearted man, a lover of justice and right, and a strong hater of injustice, wherever found. You prate to him of grievances. What will he say? "Your fathers and mine mingled their blood to found this glorious Republic; shed it like water to maintain this Union, and you have no business to have grievances. If you have them, it is your own fault. You are too cowardly to make them known, fight against them, and have them redressed." And wouldn't he be right? Is it not the truth?

GRIEVANCES.

When we speak of grievances, there is always some person unconscious of our position in relation to the State and Nation, who cries out: "*You have no grievances.*" For the benefit of all who are thus disposed, I shall ask a few questions: Is the Bible read, are Protestant prayers recited, and sectarian hymns sung in the public schools of your district? Is the priest allowed free access to all public institutions, whether penal or charitable, for the purpose of administering to the religious needs of the inmates? Is the Mass or any Catholic religious service allowed in your public institutions? Do the inmates all gather together to attend Protestant worship? If Catholics are obliged to attend sectarian worship, what becomes of the freedom of conscience guaranteed by both State and National Constitutions? Has the Army and Navy sufficient Catholic chaplains? Why not?

NOT A POLITICAL PARTY.

Some say, "Federation is a political organization." Now, I defy any one to read the literature of the movement and maintain that proposition. It is only the selfish, scheming politician who thus tries to give the movement a bad name, and to retard its progress. The statesman, like Grant, will tell you: "Get your people together, send in petitions, and you will succeed." Often our representative in the State Legislature, or in Congress, cannot give us the justice he desires, precisely because we do not encourage him. On the one side, he has the petitions of all the bigots, and none from us. If we manifested our strength, not as Catholics, but as American citizens, he could say to our opponents: "Gentlemen, here are your petitions, and over there, do you see the thousands? How can I afford to ignore the claims of those Catholics?"

There are oothers who say: "If there are no politics in it, what's the use of it?" There are two kinds of politics. In one we are engaged; in the other we are not. Federation cannot engage in partisan politics. It has within its ranks Democrats, Republicans, etc., and to engage in that kind of politics, it is evident, would simply be suicidal and destructive of the organization.

What kind of politics is there in it? Let me illustrate by example. A few years ago a bill was introduced into the New Jersey Legislature, the wording of which was ambiguous, and might have subjected our parochial schools to taxation. I requested some influential Catholics to suggest the propriety of changing the phraseology of the measure. The reply was: "We don't want to tax your schools, that bill was drawn up by a learned constitutional lawyer of Newark, and it will have to stand." Immediately I summoned the Executive Board of the State Branch of Federation. A committee was appointed of Irish-Americans, some Democrats, others Republicans. They called upon the majority leader of the House, and said to him: "We represent the Federated Catholic Societies of the State. We are opposed to the phraseology of that tax bill; we ask that it be changed, otherwise we will go back and report to our societies." What was the reply? "Gentlemen, for Heaven's sake don't stir up a hornet's nest on this question. What changes do you want? We will be very glad to make them." That's the kind of politics there is in Federation. And it is certainly high time that we began to know how to employ the prerogative of American citizenship.

WHAT FEDERATION IS.

Federation is an organization formed of subordinate societies for the advancement of the civil, religious and social interests of Catholics in the United States and its dependencies. It will not interfere with the aims, objects or autonomy of existent organizations. Such a union is desirable for the formation of an instrument always in readiness to voice Catholic sentiment in the State and Nation. We may seldom need it, but when we do, we need it badly, and it must, therefore, be in such shape that we can at once put our hand upon it.

WHAT HAS FEDERATION ACCOMPLISHED UP TO THIS TIME?

As practical results, may be mentioned the concessions made in the Philippine difficulties, the present amicable relations existing in Porto Rico, the changed aspect of the Indian schools, the clear light thrown on the vexed public school question. Other agencies assisted, it is true, but Federation was always in the very fore-front on all these matters.

WHAT DOES FEDERATION, WITH GOD'S HELP, PROPOSE FOR THE FUTURE?

First, The unification of the Catholic nationalities of the United States; *second*, The banishment of divorce and socialism; *third*, The creation of public opinion on all the great problems of the day, and the dissemination of their Catholic solution.

If we look into the statistics of the Catholic Church in this country, we will find that, within the last hundred years, we have had great losses. We are now about holding our own, although there is still some leakage. The multiplication of our churches, religious and educational institutions, the num-

ber of priests, are all stemming the tide. Indeed, we are making encroachments on the non-Catholic body by our Missions to them.

The time was when it was different; when the Irishman and the German, with his descendants, scattered out over the broad face of this country, lost the faith, joined some of the sects, or the great crowd, which some call the "big church," what Christ called the world, always without doctrine, and generally without morality. Some tell us that, if the descendants of Catholics inhabiting the land now covered by the nation had been steadfast in the faith, we would number at present about half the population of the United States, or about forty millions, whereas we are between twelve and fifteen millions. We certainly don't want this leakage repeated, and we are large enough and strong enough to prevent it, if we stand together. It will recur unless we take up the cause of the foreign nationalities coming to our shores. That is the reason I so warmly advocate the Church Extension plan.

WORK FOR FEDERATION.

Here is a work for Federation. The nationalities are all alive to the importance and the benefits of organization. Let us take them among us by their societies. In this way they will be kept in constant touch with us, and we with them, learning our national and religious life, and preventing them from becoming the prey of proselytizers. In a word, we will give them the benefit of over a hundred years' experience on this continent.

By battling against divorce we are building up the American home. Another great work for Federation; to create public opinion on this question; to proclaim the doctrine, that when a man stands before the altar of God with his bride, and they plight their troth for life, no hand shall ever dare to drag her down from that throne to which he exalted her on the day of her youth and her beauty. Time may write wrinkles on her brow, change her locks to snow, pluck the roses from her cheek, but she shall remain the queen of his heart and his household, so long as the blood of life pulsates in her bosom.

We want to keep up agitation, enlightenment on the School Question, to educate our fellow-citizens to see the injustice of taxing us for the education of our children, and selecting a system which we cannot patronize. They tell us that in a country like this, with so many denominations, there can be no system. There is another system in England, Germany, and Australia. Why not here? They say that we are the enemies of the public school; that we want to destroy them. We answer, that is a mistake. Since you are satisfied with these schools, we will not interfere with them, but be generous and just enough to make a compromise with us. You went away by yourselves, and concocted this system, without consulting us, and having finished your work you said to us: "You may either take this system or leave it alone." Is that just? Is it American? Are we not only citizens of this country, as well as you? Haven't we the same rights? Because a man is a Catholic, must he be born two or three times in this country before he is an American, and entitled

to the rights of a freeman? Do you really believe that, in every case, the majority can lawfully trample upon the rights of the minority? If our fathers had held that principle, would the revolution have been successful? Would the United States exist to-day? We want to have this matter settled as it should be. Don't say to us, "Go away and settle it among yourselves."

What is the compromise we propose? 1. Let our schools remain as they are. 2. Let no compensation be made for religious instruction. We don't want it. We have seen what has happened in countries where the clergy are the hirelings of the State. Our principle is, let the pastor take care of the flock, and live by the flock. 3. Let our children be examined by a State or Municipal board, and if our schools furnish the secular education required, if we furnish the goods, you should put down the cash. Mind you, we do not ask anybody else's money. All we want is our own money, for the education of our own children. Is not that fair? Yes, and Americans are being gradually educated up to the justice of our position. Suppose that in some city like New York or Chicago, or here, this system could be initiated, so that non-Catholics might see that it is not inimical to the existence of the present public school system, it would not be long until we would have our rights. But they say, "if we go that far, then all the denominations will want their share of the school fund." But why should they? Are they so unwise as to destroy a system with which they are now so enamored simply because Catholics would receive justice? I cannot believe that our non-Catholic fellow-citizens are so selfish and narrow. Let me say here that before Federation took up the school question and proposed a solution, the laity, many priests, and even some Bishops, were groping in the dark, not knowing what to say upon the subject. Federation has put the whole question in a nut-shell, so any one can understand it. Such is the value of public opinion, of threshing out a question in the light of day.

There are other problems to be discussed. A venerable Episcopalian gentleman occasionally calls upon me. I take him up into my study, and we have long chats together. Not long ago he called and said: "Bishop, the great problem of the future is the friction between the blacks and the whites." I thought a while and said: "My dear sir, I wouldn't worry over that. You and your descendants will not be in that battle." "Why not?" said he? "For the simple reason that you all will be under the ground, like the potatoes. The old American family has more deaths than births." Do you realize who will be here settling that problem, fighting that battle? The Irish, the Germans, the Poles, the Italians and the other Catholic nationalities, and the Church of the ages will settle that problem as she has settled every other problem which has arisen in her history, by that divine authority and instinct which was given to her when the Saviour said: "As my Father hath sent me, so do I send you."

The brainy men of America are conscious of the power of the Church, of her magnificent organization, of her marvellous and beneficial influence on every condition of life. The late Mark Hanna is related to have said to a Catholic Bishop: "Bishop, I have studied the ways of the Catholic Church, and want to say to you that I speak not as a politician, but from profound con-

viction: If ever the liberties, the free institutions of America are in danger, the great Catholic Church will be their salvation."

PROBLEM SEEKING SOLUTION.

Consider the problem which confronts us in the saving of the different races to the faith. See them in our large cities, thousands upon thousands all collected together. Poles, Slavs, Italians, Hungarians, have come across the Atlantic, like great, immense flocks of migrating birds, and have sat down in the midst of our cities. When I visited Chicago, I was taken to a colony—a small one compared with other nationalities—of 40,000 Bohemians. It was a portion of Bohemia rooted up, as it were, and transplanted in America. They have all their race characteristics, customs, etc., their language, their churches and their newspapers. There was very little intercourse with their fellow-citizens. Now, temporary segregation, of course, has its advantages at the beginning of the colony, for the preservation of the race, and of religion, until the people realize their surroundings. But this state cannot last. America must and will remain American and its people will be Americans. That is nature's law. You cannot have Ireland, or Germany, or Italy or Poland, dwelling here forever. Thus it has been with other nations—the Irish, the Italians, etc. It required generations to form and fashion the typical man of each nation. Thus was formed the typical Englishman, etc. You know him the world over. You recognize him wherever you meet him.

In the course of time the same will come to pass here, and thus will be formed of all the nationalities the American of the future, physically, intellectually, morally and socially the noblest citizen of the grandest nation on earth. It is during this formative process that there will be danger. When the colony begins to disintegrate, when its families and individuals begin to intermingle with the rest of the population, there will come loss of faith, unless we are prepared to prevent it.



ST. PAUL'S SCHOOL, PRINCETON, N. J.

PLEASANTVILLE, N. J.—ST. PETER'S CHURCH.

When Father Petri took charge of old St. Monica's Church, Atlantic City, Pleasantville formed part of his new parish. Previous to this the Catholics of that district went to St. Nicholas'. About the year 1894, Father Petri began to hold monthly services at the home of Doctor Wallace, but this was only



ST. PETER'S CHURCH, PLEASANTVILLE, N. J.

during the bathing seasons, for the convenience of Summer boarders. These arrangements were continued till 1898, during which time the Wallace family gave not only the use of their home, but also worked assiduously, soliciting subscriptions and holding festivals in Philadelphia in order to increase the building fund for a new church. Finally, on August 6, 1898, Bishop McFaul placed the corner stone of the much-desired chapel, and Father Petri succeeded in having the building ready for the following Summer of 1899, when it was dedicated and opened for public worship under the name of St. Peter's. The cost of the building was about \$4,000. Regular Sunday services are held by Father Petri or his assistants.

ELMER, SALEM COUNTY, N. J.—ST. ANN'S CHURCH.

Some laymen have far more zeal for the spread of the church than have many priests. This is particularly the case in the establishment of the parish of Elmer; for to Anthony Kenzinger and his zealous sister, is due much, if

not all, of the credit of this church. Almost alone, in a town where bigotry was prevalent and intolerant, he took up the task of erecting a church and has lived to see it completed. The Mission of Elmer was formerly attached to the parish of Salem, and it was Rev. Dennis J. Duggan who purchased the first church site. The first Mass at Elmer was celebrated in 1892 by Rev. Father Duggan, in a large room of the old farm-house of Anthony Kenzinger, which stood near the Deerfield Road, close to the present railroad station, called "Harding." Later Elmer was placed in charge of the Franciscans of Camden, and it was whilst Father Leonard Reich, O. M. C., was in charge that the present little church was built. The corner stone was put in place by Vicar-General McFaul on July 21, 1894, and the same year it was opened for service.

Later on Rev. Father Dolan, of Woodbury, was given charge of this Mission, but as his duties prevented him from giving them Sunday services, and the people could not attend a week day service, in 1900 it was attached to St. Joseph's Church, Woodstown, where the Rev. John J. O'Farrell was pastor. This arrangement continued till March, 1903, when, for greater convenience of the pastor, it was put in charge of the newly established parish of Glassboro, and at present is attended by Rev. Richard O'Farrell of that place.

OCEAN CITY, N. J.—ST. AUGUSTINE'S CHURCH.

In looking back ten years ago, we can fancy we see a handful of fervent Catholics assisting at the Holy Sacrifice of the Mass, in a humble little cottage on West Avenue and Fourteenth Street, Ocean City. How remote was the anticipation that ten years hence they would look upon the very creditable church and rectory of which they are now the proud owners. It was therefore during the Summer of 1893 that the purchase of a permanent place to erect a church upon was considered and decided.

Before proceeding further, a word of praise should be given to the Jesuit Fathers, from Philadelphia, who celebrated Mass for the pioneers during the Summer of 1893 and 1894. Rev. Father Galligan, S. J., was celebrant of the first Mass in Ocean City. With the church only partially completed, the Rt. Rev. James McFaul, Bishop of the Diocese, appointed one of the Diocesan clergy, the Rev. Stephen M. Lyons, on June 5, 1895, to complete the good work already begun, and to administer to their spiritual wants. The church having been completed, it was dedicated on Sunday, July 28, 1895, by the Rt. Rev. Bishop McFaul, who gave it the name of his illustrious patron, the great Doctor and Father of the Church, St. Augustine.

The ground on which the church and rectory stand was purchased from Henry Gerlach for the sum of \$125.00. It can be truly said that St. Augustine's Church owes its beginning and continued success to the generous Catholics of Philadelphia, who have been willing at all times to give it their best support. The handsome stained glass windows, altar, organ, altar fixtures, etc., were nearly all donated in the beginning by Philadelphians, through the

irresistible appeals of Father Lyons. During his short administration success crowned his efforts. He was succeeded by the Rev. Henry Russi who, although pastor of Oxford Furnace, was appointed by the Bishop of the Diocese to take charge of St. Augustine's during the season 1896, 1897 and 1898. During Father Russi's pastorate the congregation continued to increase in size and the debt on the church was gradually paid. Father Russi was succeeded in turn by the Rev. John McCullough, who was rector of Sea Isle City, but attended St. Augustine's during the Summer of 1899. He was assisted in his administration by the Rev. William McLaughlin, of Philadelphia. In the early part of June, 1900, the Rt. Rev. Bishop appointed the Rev. Peter J. Hart as pastor of St. Augustine's. His pastorate was very successful. He paid off a portion of the debt on the church and infused the spirit of confidence once more in the members of St. Augustine's congregation.

The following June, 1901, Rev. J. J. McCloskey was appointed the first permanent rector. On Sunday, July 2, a collection was taken up to pay the balance of debt on the church. More than sufficient was realized. Father McCloskey began immediately to prepare plans for a rectory. By September 8 of the same year, \$1,150 had been subscribed and the work begun. It was completed on April 15 of the following year.

The little church in Ocean City, which was erected only temporarily in the beginning, had become too small to accommodate the number of Philadelphians who have summered here during the past three seasons, and on the advice of the Rt. Rev. Bishop and the trustees, it was decided to erect a more commodious one. Ground was broken for the new church on October 12, 1903, and the corner stone was laid by the rector on Sunday, November 8. The sermon on that occasion was delivered by the Rev. P. J. Petri, of Atlantic City.

The new church was completed by June 12, and was dedicated on Sunday, June 19, by the Rt. Rev. James A. McFaul, Bishop of the Diocese. The sermon on that occasion was delivered by the Most Rev. P. J. Ryan, Archbishop of Philadelphia. The altars, altar-railing, windows, confessional, sanctuary-lamp, candle-sticks, carpet, etc., were all donated by members of the parish.

PENNINGTON, N. J.—CHURCH OF ST. JAMES.

The few Catholics that settled around this place prior to 1895 attended Mass either at the Cathedral, Trenton, or at Hopewell. In 1895 Very Rev. James A. McFaul, then administrator of the Diocese, appointed Rev. Joseph Keuper to look after this Mission. Father Keuper came once a month from the Cathedral and held services at the home of Patrick Tynan. Later on, services were held in a house rented from Rev. Dr. O'Hanlon, at that time president of Pennington Seminary, and although this action was condemned by some of his small-minded fellow citizens, yet Dr. O'Hanlon always proved brave enough to withstand their criticism.

For some years this Mission was attended from Hopewell by Fathers Keuper and Murphy. Next it was placed in charge of Rev. Thomas O'Hanlon,

who resided at St. Francis' Hospital, Trenton, but when in September, 1898, Father Ward became pastor of St. Joseph's, East Trenton, Pennington was added to his care, where it remained about a month only, when it was transferred to the care of Rev. Joseph Thurnes, pastor of St. Francis' Church, Trenton. Under instruction of Bishop McFaul, Father Thurnes began at once to collect for a new church. Father Thurnes continued to say Mass in the rented house, and on June 11, 1899, he laid the corner stone of the present neat little church on Eglantine Avenue. The lot cost \$350.00 and the church structure \$2,500.00, all of which Father Thurnes collected.

The dedication by Bishop McFaul took place October 1, 1899. Father Thurnes was ably assisted in his work by James Lewis, Patrick Ryan and Martin Bregenzer. On September 2, 1900, Father Thurnes resigned the charge of this church, entirely free of debt, and it reverted to the Cathedral and was attended by Fathers Callahan, Powers and Hasset. On October 1, 1905, Pennington was united to Lawrenceville and placed in charge of Rev. John M. Gammell.

HADDON HEIGHTS, N. J.—CHURCH OF ST. ROSE.

The corner stone of St. Rose's was laid by Rev. B. J. Mulligan, under Father O'Leary, in June, 1897, and was completed and dedicated.



ST. ROSE'S CHURCH, HADDON HEIGHTS, N. J.

Father O'Leary attended Haddon Heights every Sunday and holy day, coming from Laurel Springs, where he resided. Mr. James M. Carroll and

Thomas J. Breslin's families were the chief movers and loyal helpers of Father O'Leary, who remained in charge till January, 1902, when the Rev. Joseph A. Egan came January 8, 1902, and now resides at the place. In July of 1903, Father Egan purchased the present rectory and a lot 200 x 200 feet for \$9,500. Owing to difficulties experienced, the lot had to be purchased through Mr. Frederick Thompson of New York.

The present value of Haddon Heights property is \$18,500.00, with only \$6,000.00 debt, and an attendance of 337 souls, all happy and prosperous under Father Egan.

GIBBSBORO, N. J.—ST. EDMUND'S CHURCH.

It was chiefly through the efforts of Edmund F. O'Connor, Daniel Sheerin and a few others that this parish was established for the benefit of the Catholics engaged at the Lucas Paint works, as well as for some others living nearby. This was about 1895, when Mr. O'Connor, then bookkeeper for the



ST. EDMUND'S CHURCH, GIBBSBORO, N. J.

Lucas firm, began to agitate for a church in the town. Prior to that time the few scattered Catholics went to Mass at Snow Hill, which was attended occasionally from Woodbury.

In April, 1896, Rev. M. J. O'Leary, curate at St. Mary's, Camden, was appointed to organize this parish. Sufficient ground was generously donated

by the late John Lucas, of the Lucas Paint Company, and on October 25, 1896, the corner-stone of the present neat chapel was placed by Bishop McFaul, who also dedicated the new building on July 4, 1897. The Lucas family were also very generous helpers in the erection of the church.

Father O'Leary remained in charge till January, 1902, when he was succeeded by Rev. Father Egan, who, after two years of hard work, was relieved of this Mission, which was given to Rev. Samuel Mitchell, pastor of Laurel Springs. Father Mitchell worked hard to maintain and improve the property, from September, 1904, to April, 1905; but in the midst of his work he was called away by death. Father Mitchell was succeeded by Rev. Gregory Moran, former curate of St. Mary's, Atlantic City. Father Moran became pastor in April, 1905, and being young and full of zeal, much good is expected from his ministry.

LAUREL SPRINGS, N. J.—CHURCH OF ST. LAWRENCE.

It was in April, 1896, that this parish was established, and placed in charge of Rev. John M. O'Leary, then a curate at St. Mary's Church, Camden, N. J.,



ST. LAWRENCE'S CHURCH, LAUREL SPRINGS, N. J.

as its first rector. Up to this time the Catholics of this district attended services at Snow Hill, where the little church was supplied from Woodbury several times a year. Later on this Snow Hill Mission was attached to the Sac-

red Heart Church, Camden, then in charge of Father Lynch, who visited it a few times, when it was returned to Woodbury as a Mission. After Father O'Leary's appointment, services were held in the engine house until the erection of a church structure. The site for a new church was donated by the Laurel Springs Land Company. Upon this site, early in 1897, Father O'Leary began the erection of a neat frame church, at a cost of \$2,700.00. The cornerstone was laid May 3, 1897, by the Very Rev. Dean Mulligan. The church was dedicated and in use till July 5, 1899, when it was completely destroyed by a fire. This was a great setback to this struggling Mission, but not disheartened they prepared for another church.

On January 8, 1902, Father O'Leary was succeeded by Rev. Joseph A. Egan of Tom's River.

With Father Egan's pious zeal and youthful energy prospects for a new church became brighter, so that in less than two years' time a new St. Lawrence's Church graced the White Horse Pike road. Its cost was about \$5,500.00.

In September, 1904, Father Egan resigned the charge of Laurel Springs and Gibbsboro, and this district was formed into a separate parish and placed in charge of Rev. Samuel Mitchell, then a curate at St. Mary's, Perth Amboy, but the following Spring, on April 11, 1905, Father Mitchell died of typhoid fever. Rev. Gregory Moran, curate of St. Mary's, Atlantic City, succeeded to this charge on April 14, 1905, since which time he has done admirable work and is much loved and respected by the people.

BERNARDSVILLE, N. J.—CHURCH OF OUR LADY OF PERPETUAL HELP.

The Somerset hills of New Jersey are noted for their woodland beauty. These charms have attracted many wealthy New Yorkers to this section, where they have built stately country homes for themselves. In former times the Catholics of this section were attended by the priests from Mendham, N. J., but about 1898, the increasing number of Catholics seemed to warrant the erection of a separate Mission in the hills. Rev. Joseph A. Ryan, curate at St. Mary's, Perth Amboy, was appointed for this work. Father Ryan proceeded to Bernardsville, and on June 26, 1898, said Mass at the Somerset Inn for about fifteen persons.

This was not a flattering beginning, but matters changed a little later, when Father Ryan met Col. Frederick P. Olcott and explained to him the nature of his work. Mr. Olcott not only offered him cheering wishes of sympathy and success, but did more, he offered to give him a dollar for every one he would collect. This promise produced good results, and with a willing heart the people gave freely in order to see their wishes realized. In the short space of eighteen months the present beautiful Gothic church was dedicated and consecrated on the same day, May 2, 1900. The church is built from the timber and stone from the neighboring hills, and the interior reminds one of some old feudal chapel. The church was opened and dedicated by Rt. Rev. James A. McFaul, who also preached on the occasion to an imposing

congregation, about seventy-five priests being present. On this occasion the guests partook of a banquet, the gift of Evander H. Schley, who also did much to help and encourage.



BERNARDSVILLE CHURCH, BERNARDSVILLE, N. J.

The new rectory was built and opened in 1901, free of debt. Father Ryan also visits Basking Ridge and Far Hills.

HOLLY BEACH, N. J.—ST. ANN'S.

This church was dedicated and first used in the Summer of 1899, Father Cunningham being pastor. The first Mass was said in Mrs. Henry's cottage, she being the moving spirit in the agitation for a church. In the Summer of 1897 Mass was celebrated in the public school house.

The rectory was built by Father Tighe in 1904. It is a large and suitable dwelling. Father James A. Moroney took the place of Father Tighe in February, 1905.

This place is becoming quite a favorite with Philadelphia Catholics, and bids fair towards being the largest cottage resort on the coast.

CAPE MAY POINT, N. J.—ST. AGNES'.

St. Agnes' was opened in the Summer of 1885 by the Rev. Theophilus Degan, pastor of St. Mary's, Cape May. It was intended as a convenience for those living at Cape May Point, or, as it was formerly called, Sea Grove.

At Father Degan's death the care of the Point passed to Rev. James Kelly, who came from Oxford to take charge of Cape May.

PENNSGROVE, N. J.—CHURCH OF ST. JAMES.

For a long time the few Catholics around Pennsgrove could attend their own service only by going to Salem or Swedesboro, whilst the sects held out every inducement for them to attend services in town. Some weak-minded, indifferent Catholics did attend the Protestant churches, and, as a consequence, to-day their children and grandchildren are numbered among the enemies of Holy Church. But on the other hand most of the Catholics clung to their church and are honored to-day as the Catholic pioneers of that district. Conspicuous among these is the family of Jeremiah Crean, who for twenty years represented the Catholic Church in Pennsgrove. But with the coming of the powder works came others: Thomas Durr and family, the Rowes, the Burkes, the Roaches, and the gallant Thomas Deegan.

In early times Pennsgrove was considered a Mission of the Salem parish, but in 1901 this station was transferred to the Swedesboro church, and Rev. Walter T. Leahy at once made arrangements to have services monthly. The first Mass was said in the home of Thomas Durr, with about twenty-five persons present, including some soldiers from the recently-established camp on the river front. This arrangement lasted for a few months, and finally a hall was obtained and Mass was said on Sunday instead of Saturday.

At this time there were about one hundred Catholic soldiers in camp, but, like most soldiers, they were careless and indifferent to religion. The Spanish and American war had brought these here ostensibly to protect the powder works.

Father Leahy while in charge of Pennsgrove sought the purchase of a site for a church. At this time the bigotry of the Protestants in and around the town was intense, and was only surpassed by their dense ignorance, as they made all kinds of threats against the Catholics, forgetting that Catholic citizens had the same rights as they had. In Father Leahy they met one who did not fear them in the least, but went on with his work as if they did not exist. A Catholic soldier died in camp. The sects arranged to bury him with military honors when, at 6 A. M., the day of the funeral, Father Leahy drove into camp and upset all their arrangements, by demanding Catholic burial for the man. When the lines of soldiers drew up in front of the coffin he read the burial service and preached a sermon for the assembled crowd.

In November, 1899, the Mission of Pennsgrove was attached to the newly erected parish of Woodstown, under the Rev. John T. O'Farrell. With youthful energy Father O'Farrell took up the work at Pennsgrove and soon purchased a lot on Broad Street. He next erected a neat frame church, 1901, under the patronage of St. James, and gathered a zealous little congregation around him. In March, 1903, Father O'Farrell was succeeded at Woodstown by Rev. Father Morrison, who continues to attend Pennsgrove.

DEAL, MONMOUTH COUNTY, N. J.—ST. MARY'S CHURCH.

Less than a decade of years ago, the strip of land running southward from Elberon to Asburk Park and between the ocean and the railroad was one continuous field, glistening and waving under the Summer sun. One day, as if by magic, the stately stacks of the harvest time disappeared, and in the Spring the once fertile garden was changed into hamlets of rest and recreation for hundreds who yearly leave their city homes to seek the refreshing breezes of seaside resorts. Allenhurst and Deal grew out of the fields which had so long been given over to tillage. The former made huge strides in progress, until to-day there is scarcely a vacant lot within its borders, or a more popular Summer home for many miles beyond.

Early in the growth of these two places it was discovered that the numerous Catholics residing there required more convenient means of assisting at Mass, and Father Crean, alive to the situation, said Mass for the first time June 9, 1901, in the Hathaway Casino, Deal. On the following Sunday services were held in a tent, and for the balance of the season the "canvas church" was used.

Father Crean ministered to the Deal congregation during the season of 1902, and his zealous devotion and unquestioned success will ever remain the lasting foundation of St. Mary's parish.

In February, 1903, the Rt. Rev. James A. McFaul, Bishop of Trenton, owing to the increasing number of Catholics, deemed it advisable to form Deal and Allenhurst into one parish, and to assign a priest to its charge. The present rector was named by the Rt. Rev. Bishop, and he began his duties in May, 1903. The tent, so cool, so novel, and so attractive, was again raised for service.

The new rector's first announcement told the people that Daniel O'Day, Esq., of New York, proposed to subscribe ten thousand dollars towards a new church, provided a like amount be given by the congregation. This was already known to the people, who had evidently grown tired of tents, for they at once set about raising seven thousand five hundred dollars, which, together with the balance given by Father Crean during his administration as rector of St. Mary's Church, Deal, N. J., made up the requisite ten thousand dollars. Mr. O'Day promptly fulfilled his promise, and the work of building a new church began. The present site of the church had already been secured, so that it was time for an architect and contractors to meet. The meeting took place in the Bishop's house, Trenton, December 17, 1903, and before its close the plans previously examined were adopted, the contract signed, and the construction was to commence immediately. It was a most severe winter; stone could not be quarried and, consequently, the work was long delayed. About the Easter season it was undertaken and pushed on as hurriedly as circumstances would permit. The corner stone was laid June 22, 1904, and, during the season of this year, services were conducted in the large basement of the new church. The parishioner's generosity had evidently not been worn out by the previous year's efforts. They continued to labor and co-operate,

and, when the Summer closed, their work was shown by an income of nearly nine thousand dollars.

The church was completed in October, long after most of its supporters had gone to their city homes. It awaited their return, and to-day they assemble to give it to the living God, as a tribute of their love and as a lasting pledge of their steadfast faith.

If ever a church could speak of generosity, surely St. Mary's should be eloquent. It would tell of Mr. O'Day's princely donation, given with so much good will and with so much real interest. The Altar Society, under whose auspices so many successful entertainments were given, would be lauded, and finally the gentlemen of the parish who, with so many non-Catholic friends, arranged the famous circus, would know the worth of their deeds and the measure of their success.

The people, then, are to be congratulated today—not, indeed, that anything marvelous has been accomplished, but because the tents have been folded and their enduring church has been erected. In all probability, that church will outlive the present generation, and it is to be hoped that those who come after will bless all who interested themselves in the erection of St. Mary's Church, Deal, N. J.

MULLICA HILL, N. J.—CHURCH OF THE HOLY NAME OF JESUS.

The present Catholic Mission of Mullica Hill is an offshoot of the Swedesboro parish. For nearly fifty years the few scattered Catholics in and about Mullica Hill attended Mass and the Sacraments at Swedesboro. A few sometimes went to Woodstown or Glassboro. In the early times Mass was occasionally said at the home of Robert Irwin, and those early Catholics often spoke in later years of the princely hospitality they received from Robert and his good wife Catherine. These meetings were like the "Stations" in Ireland when relatives and friends came together for a holy purpose, to worship God and even when it took them several days from their work it mattered not for this was a duty that must be done. Some of the descendants of these brave pioneer Catholics are not so exact in attendance at divine service and Sacraments, and the effect upon their careless and indifferent lives is apparent to all. As early as 1860, when Father Cannon began to collect funds for a new church, it was a question whether the church should be located at Swedesboro or at Mullica Hill, but the good priest could look far enough ahead to see that the proper place was at Swedesboro, and decided the matter by building St. Joseph's Church in the latter place. The necessity for a church at Mullica Hill did not come till fifty years afterwards, when in the Fall of 1902 Father Leahy erected the present church. Mullica Hill remained a Mission of Swedesboro till July 5, 1903, when it was transferred to Glassboro. The church at Mullica Hill was built on a plot of ground donated by Mrs. Warren Atkinson, and the first donation was one hundred dollars, given by Mr. John S. Farren. Subscriptions were then taken up, and soon nearly nine hundred dollars were collected. Among those who worked hardest to

assist the little congregation were Mr. and Mrs. James Dougherty, Thomas R. Costello, Thomas R. Simons and John Crawford. All did their best, but these deserve particular praise. Neither should the Catholics of Mullica Hill forget that many of the non-Catholics assisted generously in the erection of their little church.



HOLY NAME CHURCH, MULLICA HILL, N. J.

The church was incorporated with James F. Dougherty and Maurice Simons as lay trustees. The new building was dedicated on November 10, 1901, by Rt. Rev. Bishop McFaul, assisted by Dean Mulligan of Camden. Father Geise of Gloucester, and the pastor, Father Leahy. This little Mission started with about twenty-five families, and a Sunday school of sixty-two children. On July 5, 1893, this Mission was transferred to Father Richard O'Farrell of Glassboro, whose characteristic zeal and energy is doing much to improve the church and people.

NEW EGYPT.—CHURCH OF THE ASSUMPTION.

This town, situated about sixteen miles southeast of Trenton, is very old. The fertility of the soil is expressed in the name, as is also the religious blindness of some of the early settlers, who were Mormons, and strove to

spread their pernicious errors in the surrounding country, but, thank God, they and their teachings have well nigh disappeared from our State. But New Egypt was not the real Mormon headquarters, their chief settlement and meeting house was at Hornerstown, about two miles away, and strange as it may seem, this meeting house was afterwards converted into a Catholic Chapel and still serves that purpose, although much enlarged.

The first services, about 1853, for the people in the neighborhood of New Egypt, were held once a month in the house of Patrick Quinn, near Hornerstown, by the Rev. Joseph Biggio, who attended the people until 1866, when the Rev. John P. Mackin took charge, bought a lot and had the Mormon church, which he had purchased, moved on the same. In 1869 Rev. P. Leonard took charge and attended the people until 1872, when the Franciscan Fathers of Trenton came.

In 1874 the Church was moved to New Egypt, when the Rev. P. Delaney was appointed rector. During his time the Church was enlarged at the cost of \$3,000. It was dedicated on December 8, 1874. In 1877 New Egypt was attached to Allentown as a Mission, and attended by the priest of Allentown up to the present day, with the exception of a short period in 1886, when the Rev. Thaddeus Hogan, of the Sacred Heart Church of Trenton, was in charge.

The pioneers were: Daniel Campbell, David Barry, Dennis Tracy, Edward O'Connor, Edward Burke, Edward Barry, James Hiland, John Trainor, John Murphy, John Meany, John Dillon, Michael Hogan, John Larkins, Michael Nash, Michael Crosson, Owen Carroll, Patrick Quinn, Patrick Carroll, Patrick Nash, Richard Hogan, Thomas Finnegan, William Murphy and Richard Meany.

During the past year, the Church has been repaired and improved at the cost of \$800. During Father Hendrick's time the Church was freed of all debt. He paid off \$500 during the short time he was in charge.

ST. JOHN'S CHURCH—ALLENTOWN, N. J.

Mass was celebrated for the first time in the house of Patrick Rehill, for the Catholics in the neighborhood of Allentown, by Father Biggio. He visited the place every three months for the space of one year, after which the work was taken up by Father Mackin of Bordentown, who read Mass in Roger's Hall (no longer in existence). Father Mackin made two visits when Father Murphy took up the work. He had charge of the people for six months. Then Father Leonard took hold of the place as a Mission to the parish of Bordentown, and in 1868 purchased an old Episcopalian Church, at the cost of \$2,000.00. He enlarged the Church in 1870 at an expenditure of \$1,000.00. It remained a Mission until July 1, 1873, when Bishop Bayley made it a parish and placed Father Borghesi in charge. During his pastorate, the rectory was bought for \$2,900.00.

On July 1, 1879, Rev. S. Danielou became pastor, and remained until May 1, 1885. During his time a cemetery was bought. Father T. J. McCormack succeeded, and Allentown seemed to thrive. During his time many im-

provements were made. He was succeeded by the Rev. M. J. O'Donnell, who remained until August 11, 1889, when the Rev. William H. Lynch was made pastor of Allentown and New Egypt. He remained until May 14, 1895, and was succeeded by the Rev. Thomas J. McLaughlin. Father McLaughlin spent about two years as pastor, and was succeeded by the Rev. James Hendricks, on January 11, 1898. During his pastorate the Church was moved from Church Street to Main Street, and now adjoins the rectory. On September 27, 1899, Father Hendricks was sent to Vineland and the Rev. John A. Lawrence was made pastor. Father Lawrence had charge until June 27, 1904, when he was succeeded by Rev. Peter J. Kelly. Father Kelly was succeeded in 1905 by Rev. William Blake, the present rector.

The pioneers were: Michael Daly, Michael Hart, Patrick Rehill, Patrick Horan, Hugh McGee, John Finnegan, Adam O'Hagan, John Tracy, Thomas Tracy, Anthony Schneideler, Joseph Huley, Daniel McAuley, Jeremiah Hanheen, James Hanheen, Daniel McNamora, Michael Larkins, Lawrence Murphy, John Murphy, Michael Murphy, Patrick Murphy, John Spence, Francis Reilly, Michael Feltman and Andrew Feltman, all of whom have passed away with the exception of Michael Hart, Patrick Horan, Hugh McGee, Michael Murphy and John Spence.

During the past year the church and rectory have been improved at the expenditure of \$1,100.00.

COLLINGSWOOD, N. J.—ST. JOHN'S CHURCH.

Mass was said for the first time, October 18, 1903, in a vacant store on the ground floor of Collingswood Hall. Three months later Tatem's Hall was rented, and used as a place of worship until the new church was ready for occupancy. Ground was broken for a church the latter part of July, 1904. The ground was donated by Mrs. Spoughler of Camden, (nee Schnitzius) of Collingswood. The corner stone of the new church was laid by Very Rev. Dean Mulligan, Sunday, August 14, 1904. The first service was conducted in the new edifice December 4, 1904. The church is not yet dedicated. It seats about three hundred, and cost about \$7,000. It is built of stone and shingle. There are about seventy souls in the Mission.

The pioneer families were the Schnitzius, Murphys, Miners, Crawfords, and Carlins. The Schnitzius family is a very faithful Catholic family. Rev. Peter Clune is the present pastor.

MILMAY, N. J.—ST. MARY'S.

Whilst Father Pozzi was busy attending to his Italian Catholics scattered through South Jersey, yet he did not refuse a helping hand to other races, for in February, 1898, we find him opening a Mission for some Poles and Hungarians, who had settled in and about Milmay. Through the kindness and influence of Mr. Kupetz he was enabled to attend at first monthly, and later twice per month, coming from East Vineland. Mass was said in pri-

vate houses till 1901, when the Mission was attached to the newly erected parish of Ocean City, then in charge of Rev. J. J. McCloskey, who built a small chapel, which was opened for service June 3, 1902.

As these people were very poor it was the kindness of the lumber merchants of Ocean City, who furnished the material, and the generous people of the Sacred Heart Church, Trenton, and St. Philip's Church, Philipsburg, who supplied the needed cash for its erection. Services were held the first Sunday of November. After Father McCloskey came Father John A. Caulfield, who in 1905 was the pastor of Ocean City. The present pastor is Rev. John H. Sweeney of Highlands.

MERCHANTVILLE, N. J.—ST. PETER'S CHURCH.

St. Peter's parish, Merchantville, N. J., was organized the latter part of September, 1903. The first Mass was offered, Sunday, October 4, 1903, in Merchantville Hall. Divine service is still conducted in the same Hall, which is fitted up into a temporary chapel. The Catholics of Merchantville have the free use of this hall through the generosity of John J. Burleigh. The townships of Pensauken and Delair are included in Merchantville parish. There are about two hundred practical Catholics in St. Peter's parish at present. We should have at least about four hundred. The zeal and activity of the sects have played havoc with our people in these towns. A Mission established here about ten years ago would have saved many souls to the Church. We expect to erect a church in the near future. The pioneer Catholic families of these towns were the Cunninghams, Burleighs and Micks. The Catholics of this parish are deeply indebted to Messrs Frank A. Cunningham and John J. Burleigh for the kind assistance and active interest that they have taken in the organizing of this parish.

RISLEY, ATLANTIC COUNTY, N. J.—ST. GEORGE'S CHURCH.

The first Mass was said at Risley by Rev. Aloysius Pozzi of East Vineland. This was on March 17, 1898, and the people gathered in the public school house. Father Pozzi came regularly once a month at first, but later he attended twice a month. Mr. Hagerty, Mr. Devitt, George Jeffreys, George Greller and Miss Lott, were the leaders in the work of the establishment of this Mission. Mr. Risley generously donated a site for the church, and in 1903, Rev. John J. McCloskey, of Ocean City, opened a little chapel, which proves a great convenience to these Catholics.

When, in January, 1905, Father McCloskey left Ocean City this Mission was supplied by Rev. John A. Caulfield, his successor, till September, 1905. Father McCormick of Milmay is at present in charge. The church was opened on April 26, 1903, and blessed by the pastor, Rev. J. B. McCloskey, and placed under the patronage of St. George. Mass is said on the third Sunday of each month, at 8.30 A. M.

SANDY HOOK, N. J.—ST. MARY'S.

It was the Rev. Thomas M. Killeen (then pastor of Red Bank, N. J.), who in 1861 established the first Catholic Mission at this place. He came monthly to hold services for the Catholic soldiers, quartered at that garrison.

These visits were continued by his successors at Red Bank, Rev. T. Salaun, but in 1874 Rev. Stanilaus Danielou became pastor of Manchester, and he took charge of the "Fort," till 1879, when it was transferred to Rev. John F. O'Connor of Atlantic Highlands and New Monmouth. He attended the Fort till his death in 1894, when it was attached to Sea Bright under Rev. Father Fox and his successor, Rev. Edward J. Egan, but as Sea Bright began to increase in numbers and the pastor's labors to become more heavy, Rt. Rev. Bishop O'Farrell appointed Rev. Father Lerche first resident pastor of Sandy Hook, 1894.

In 1894 Rev. R. E. Burke, of Bordentown, took charge of the "Fort" where he remained till 1900, when he was succeeded by Rev. Thomas Allen from Camden. Following Father Allen came Father Moroney.

At present writing there are about five hundred Catholic soldiers, with several families, and some government employees. The services are held in a large room in one of the government buildings and the priest lives near the fort.

JOBSTOWN, N. J.—ST. ANDREW'S CHURCH.

This little flock has never known the happiness of having a resident pastor. Founded by Rev. Hugh McManus when pastor of Mt. Holly, it passed on to his successor as a Mission till 1879, when it became a Mission of Bordentown and remained as such till 1897, when it was again returned to Mount Holly, where it still remains under the vigilant zeal of Father Hart.

The early Catholic settlers were farmers who found occupation on the farms of this section, and such they have remained, faithful, loyal and generous, they have loved their church and consoled their pastor.

CHATSWORTH, N. J.

This Mission was opened through the kindness of Princess Ruspoli, of New York. The first services were held in her mansion by Rev. Father Pozzi. The Rev. Pasquale Mozzocca then took charge till 1904, when it was attended from the Bishop's residence by Rev. James Powers. In 1906 Rev. William A. Gilfillian, pastor of Beach Haven, took charge of this Mission.

EATONTOWN, N. J.—ST. DOROTHEA'S CHURCH.

This parish was formed October 1, 1905, and includes Colt's Neck and Farmingdale. Mass had been said at various times in private houses for the few Catholics in this neighborhood. For many years the nearest church was

at Red Bank, but now (1906) Catholics of Eatontown and vicinity have their own pastor in the person of Rev. Aloysius Qinnlan. Father Qinnlan left the curacy of St. Mary's Church, Gloucester City, to take the charge of this district. He arrived on October 8, 1905, and took up his residence at the Metropolitan Hotel for awhile. Later he boarded with John Pollard, till February 1, 1906, when he rented a house to be used as a parish rectory. Since Father Qinnlan's arrival Mass has been said regularly each Sunday at the home of John Pollard. But these were not the first services celebrated here, for when Rev. Michael Dolan was pastor of Manchester and Tom's River, he held services occasionally at Eatontown.

Among Father Qinnlan's chief helpers in organizing St. Dorothea's Church, were Mrs. P. F. Collier, who furnished the vestments; Mr. and Mrs. Robert J. Collier donated chalice, ciborium, missal, candle-sticks, etc. Mr. John Lively, of Long Branch, also did much to assist and furnished a temporary altar. Michael Finnerty, Mary Ellen Conroy, Mrs. Collins, Mr. and Mrs. John Gaul, and John Pollard spared no efforts to help the new pastor. The whole Collins family have taken the greatest interest in this work and promise further assistance in its completion. Plans for a new buff-brick church are under way, size 38 x 70 feet, and this will supply a needed want in that section of Monmouth County.

WATERFORD, CAMDEN COUNTY, N. J.—CHURCH OF THE HOLY FAMILY.

Around the name of this place there are several traditions connected with early Catholicity. There is the story of the Waas brothers, Sebastian, Ignatius, and Hovier, who are said to have erected "Shane's Castle," a rough log house, which for many years served as a place of meeting for the Catholics of that district. This was one of Father Farmer's Missions, and his records show that he baptized five children born to Sebastian Waas. From court records it may be seen that these brothers took out a deed in 1760, and here to this woodland cabin came the hardy sons of toil, who worked at the old bog-iron mills at Batsto, Atsion, and Weymouth. Many of these workers were Catholics, and flocked in from all sides when it was known that the priest was coming, and to reach these places the priest had to make long and tedious journeys, on foot or on horse back, over sandy roads and through silent pine forests. This Mission is one of the oldest in New Jersey. A descendant of Sebastian married Harmon Myrose, who later became one of the pioneers of Pleasant Mills, as is shown from records.

At present there is a small church at Waterford, and a still smaller congregation of Catholics. About the organization of the Mission or the erection of the church little is known, save that as far back as 1878 it was a Mission of Camden. Like all the other iron towns of South Jersey, Waterford decayed, and Catholics sought employment in other places until the place became one of the abandoned villages of South Jersey. At present Waterford is attended from the Hammonton Church. Waterford was one of the places visited and cared for by the Redemptorists from 1847-51, up to which time it had been attended from St. Michael's, St. Augustine's or St. Mary's.

CHURCHES AND MISSIONS FOR THE ITALIANS.

About twenty years ago the Italians began to come to South Jersey in great numbers. For a time they worshipped in the English-speaking churches and were welcomed, by the pastors who served them in every way. Comparatively few, however, cared to attend any church except for the baptism of children. Not discouraged, however, by their indifference to the practice of their religion, Bishop O'Farrell and Bishop McFaul made arrangements to provide Italian priests for them and to build churches where they might see their own national customs carried out. Even this does not seem to win them, for out of the thousands who are scattered through the Diocese those who attend to their religious duties can be counted by the hundreds. Yet let us hope that the splendid example set by the American Catholics may in time have a moving influence upon these people. The Bishop's motto is, If we cannot get the adults, let us try to get the children.

EAST VINELAND, N. J. —ST. MARY'S.

The Franciscan Father, Peter Jachetti, began to attend this Mission from Trenton in 1885. On a lot donated by Augustine Cresci, he succeeded in erecting a little chapel, but as soon as it was finished and before it was used, it was demolished by a furious cyclone which passed over that district. The site was then abandoned and a new one donated by Mr. Landis, who gave five acres for church use. The old site was on Chestnut Avenue; the new one was on Union Road, and it was on this site that Rev. Edward H. Porcile, of Vineland, erected the present church in 1887.

When the Fathers of Mercy left Vineland, Rev. Father Dittrich succeeded to Vineland and Missions till November, 1897, when the Rev. Aloysius Pozzi was placed in charge of East Vineland, which now became a missionary centre for the Italians of this district. Father Pozzi became the first resident pastor and soon completed the unfinished church. In 1898 he built the rectory. Father Pozzi left East Vineland August, 1901, when he was given charge of the Italians of Trenton and other places.

The congregation numbers about eight hundred souls, all Italians, and most of them good and true Catholics, as is proven by the work they are doing for their church. Prominent among those who distinguished themselves for their generosity and activity in keeping the church are: Giacomini Scrivanni, Fabio Andreatti, Augustine Cresci, Louis Lera, Giacomo Corsiglia, Andrea Badaracco, Dominico and Fuirnio Ballioni, Marco Smanniatt, De Lago.

The parish since 1901 is in charge of Rev. Nicolas Coscia, who also attends Newfield, Port Norris and Rosenhayn.

THE CATHOLIC CHURCH

CEDAR BROOK, N. J.

Father Transerici, of Hammonton, opened this Mission in 1904 chiefly through the work of the Keller and the Rabb families. The church was



SACRED HEART CHURCH, CEDAR BROOK, N. J.

opened in 1905, and was dedicated by the Rev. Dr. Wall, of the Church of the Most Holy Rosary, New York. The church is attended twice a month from Hammonton.

TRENTON, N. J.—ST. JOACHIM'S CHURCH.

At the request of Bishop McFaul, Father Pozzi resigned the parish of East Vineland in order to take charge of the Italian Catholics of Trenton. Previous to this time most of these people had been attending the Church of the Immaculate Conception on Chestnut Avenue.

Father Pozzi began his mission on August 15, 1901, when he gathered the Italians in a hall at the corner of Genesee and Jennie Streets, where for two years, 1901-1903, he held services for them, but in June, 1903, he began preparation for a new church. A lot was purchased on Butler Street, near Clinton Avenue, and ground was broken for a new church June 15, 1903. Most of the excavating was done by the men of the parish, who worked at night and on holidays.

The corner stone was laid on August 15, 1903, by Vicar General Fox; attended by the Italian societies of the city. Finally the church was dedicated July 4, 1904, and is a substantial brick structure, trimmed with stone, 100 x 50 feet, accommodating one thousand persons.

At present there are about four thousand Catholic Italians in Trenton, all of whom Father Pozzi attends to in spiritual matters. He has lately established a kindergarten under the care of the Mission Helpers, and intends, as soon as possible, to open a parish school, a task that will merit for him the gratitude of all the people.

CAMDEN, N. J.—MT. CARMEL (ITALIAN).

Under the direction of the Rev. Father Pozzi this Mission was opened July 18, 1903, by Rev. Michael Di Ielsi for the Italians of Camden. Although beset with many difficulties, like all beginnings, yet a church is planned for the near future. At present services are held in a large room of a house, corner Fourth and Cherry, which was recently purchased for that purpose. Altogether there are over one thousand Italian people in Camden.

WEST BERLIN, N. J.—OUR LADY OF MT. CARMEL.

In the Spring of 1905, Rt. Rev. Bishop McFaul sent Rev. Michael Di Ielsi, of Camden, to open a Mission for the Catholic Italians at this place. Father Di Ielsi said his first Mass on Palm Sunday, April 16, 1905, in a new chapel which he had erected and placed under the patronage of Our Lady of Mt. Carmel, and he continued his attendance till July, 1905, when the Rev. Father Nota was sent to take charge.

In March, 1906, Father Nota was replaced by Rev. Nicholas Rosapape.

In June, 1906, the Rt. Rev. Bishop attached Our Lady of Mt. Carmel as a Mission to the parish of Laurel Springs, under the charge of the Rev. Gregory Moran.

This parish is composed of about two hundred Italians and a few American families. Prominent among those who helped to establish this Mission were: Mr. Gavetti and his good wife, who did all in their power to help and encourage the priest.

ASBURY PARK, N. J.—OUR LADY OF MT. CARMEL.

This parish was opened for the Italians in the Summer of 1905 by Rev. Father Pozzi, of Trenton. In that year a lot was bought in West Park, on Spring Wood Street, at a cost of \$400.00 and later in the same year an old Baptist church was purchased at a cost of \$700.00 and removed to this lot and adapted to service. These changes cost about \$700.00, making a total of \$1,900.00. Rev. Isidore Cortesi was sent as the first resident pastor of this church. He was succeeded by the Rev. Francis Santagata, who remained till August, 1905, when he was succeeded by the Rev. Nicholas Leone.

There are about eight hundred Italians living in or near this place, for whose benefit this church was erected, Mr. Pietro Cardillo and Mr. G. Marchesano being the best friends and helpers of the church and priest.

THE CATHOLIC CHURCH

LANDISVILLE, ATLANTIC COUNTY, N. J.—CHURCH OF OUR LADY OF VICTORIES.

This Mission was opened by Rev. Father Pozzi whilst pastor of St. Joachim's Church, Trenton. Finding many Italian settlers working on the farms, he planned a little chapel where they might have their own services. In 1904 Mr. Landis kindly donated several acres of land for church purposes, and upon part of this Father Pozzi erected a chapel at a cost of \$1,400.00.

Giovanni Gofredi and Dominic Martinelli were his chief helpers and pioneers.

This Mission is now attended from Minatola by the Rev. Gerald Christiano, who also opened an Italian Mission at Williamstown, December 25, 1905.

MINATOLA, N. J.—ST. MICHAEL'S CHURCH.

By order of Bishop McFaul, the Rev. Michael Di Ielsi opened this Mission in 1902. He remained till 1905, when he was succeeded by the Rev. Gerald Christiano, who resides at this place and attends the neighboring Italians.

RARITAN, N. J.—ST. ANN'S CHURCH (ITALIAN).

Up to the year 1903 St. Bernard's was the only Catholic Church in Raritan, although for some time previously there were a great many Italians and Slavs, most of whom attended services at St. Bernard's. Later on in 1896, an Italian priest was sent to Raritan as assistant to Father Zimmer. Father Laponi was succeeded in 1899 by Rev. M. Coscia till June, 1900, when he was succeeded by Rev. Thomas Rudden, a Genoese student, who remained till December, 1902, when he was made pastor of the Flemington Mission, and Rev. T. Triolo succeeded him at Raritan till 1903. In this year the Italians petitioned the Rt. Rev. Bishop McFaul for a separate church, which was started, and is now (1906) being built under the supervision of Rev. A. Pozzi.

ATLANTIC CITY, N. J.—ST. MICHAEL'S CHURCH.

About 1904 the Italians began to locate in Atlantic City in such large numbers that it became necessary to provide a separate parish for them. By direction of the Rt. Rev. Bishop McFaul, Father Pozzi introduced the Rev. John Quaremba to this missionary field. Father Quaremba soon purchased a house and converted it into a combined dwelling and church, and is doing good work among the Italians. He also enlisted the services of the Mission Helpers to take charge of the children. This new property is located at No. 6 North Mississippi Avenue, and cost \$4,700.00.

NEWFIELD, N. J.

This was one of the old Redemptorist Missions of 1848, 1849 and 1850. Here they found a few Catholics who worked in nearby glass-houses. In

time, however, these drifted away to other places, or lost their faith. At present there are only a few Catholics living here. This Mission is attended by the priest from Minatola. Recently a lot has been secured, and the foundation of a little church is in place.

NEW BRUNSWICK, N. J.

This is another Mission which was opened under the supervision of Father Pozzi, by the Bishop's direction. Rev. Francis Vodola was sent to take charge. Through the kindness of Rev. James Devine, pastor of the Sacred Heart Church, the Italian people were enabled to have their own services in the beautiful basement of his church. This arrangement was to be only temporary, consequently a lot was purchased for \$400, but Father Vodola became discouraged by a combination of unfortunate circumstances and in August, 1905, he resigned. Rev. Francis Papa, of Metuchen then took charge and he was succeeded by Rev. Nicholas Bocira last May.

PERTH AMBOY, N. J.

Father Pozzi opened this Italian Mission in February, 1906, and placed Father Rossi in charge. Through the courtesy and kindness of the Rev. Julian Zielinski, and his good people, services are regularly held in the basement of St. Stephen's Catholic Polish Church. Later on it is expected the Italians will be able to have their church and school.

LONG BRANCH, N. J.

(Church Now Building.)

When the Italian immigrants began to settle in and around this resort, Italian priests were invited at stated intervals to minister to these people in their own language. Later on Italian-speaking priests were placed as assistants, such as Rev. John M. O'Connor and Rev. Dr. Rathner. Services were held in the Catholic Lyceum Hall by Rev. Father Cortesi till February, 1906, when he was succeeded by Giovanni Prosseda, who at present is engaged in erecting a church for the Italians.

PORT READING-CARTERET, N. J.

The one chapel does service for the Italians of these two places and the Rev. Clemente Cardella erected this in 1906. The congregation comprises about two thousand Italians, who work along the coal docks, but here, as in other places, the great sin is non-church attendance.

POLISH, HUNGARIAN AND GREEK CATHOLICS.

About 1890 a strong tide of Polish and Hungarian emigration set in towards South Jersey. Most of these people were Catholics, and for awhile it was a difficult problem for the Rt. Rev. Bishop to provide for their spiritual welfare. In time, however, he procured priests of their own nationality, and, by constant encouragement, he succeeded in having churches and schools built for them where they might attend their religious duties. A perusal of the following will show what has been done, and when the turbulent spirit sometimes manifested by these people in the matter of church management is remembered, it will be seen what an amazing amount of patience a bishop must have to accomplish so much.

Besides these regular Polish Churches, the Holy Ghost Fathers from Cornwells, Pa., attend the following places to look after the Polish Catholics:

Bound Brook, Somerset County.

Carteret, Middlesex County

Egg Harbor, Atlantic County.

Jamesburg, Middlesex County.

Junction, Hunterdon County.

May's Landing, Atlantic County.

Milmay, Atlantic County.

Swedesboro, Gloucester County.

Woodbine, Cape May County.

Mt. Holly, Burlington County.

TRENTON, N. J.—ST. STANISLAUS' CHURCH.

In 1892 the Rev. Stanislaus Czclusniak came to Trenton, and with the approval of Bishop O'Farrel, formed another Polish parish. A lot was purchased on Randall Avenue at the point where South Broad Street and Chestnut Avenue join. The corner-stone of the new church was laid by Bishop O'Farrell on September 11, 1892, and the dedication took place on August 29 of the following year. The church is built of pressed brick, has two large towers in front and can seat over seven hundred. It is called St. Stanislaus', after Poland's patron saint. Father Czclusniak was succeeded in December, 1893 by the Rev. Felix Baran, who remained till the end of the year, 1896. Up to this time the pastors of St. Stanislaus' were priests of the Franciscan Order. On February 20, 1897, the Bishop sent a secular priest, Rev. Julian Zielinski. For two years this young pastor labored with untiring zeal, and was succeeded in January, 1899, by the present pastor, Rev. Augustus Bloc. Father Bloc is an earnest and successful worker. The parochial school, which for financial reasons was closed for a time, has just been reopened. It has now about fifty pupils. The population of the parish is about one thousand.

PERTH AMBOY, N. J.—ST. STEPHEN'S CHURCH.

On April 26, 1892, the Rev. Stephen Szymanowski came to Perth Amboy, at the request of the Rt. Rev. Bishop O'Farrell, to look after the spiritual wants of the Polish and Slavonic Catholics settled in the town. For a short time this reverend gentleman used St. Mary's Church, but ere long opened a chapel on New Brunswick Avenue, where his little congregation gathered to worship. In the fall of the same year Father Szymanowski purchased a site for his new church, on State Street, from the Alfred Hall estate and at once began the erection of a new church. The corner stone was laid on October 16, 1892, by the Rt. Rev. Bishop O'Farrell assisted by the Rev. Valentine Swinarski and Rev. Walter T. Leahy. A procession escorted the Rt. Rev. Bishop and the Hon. Mayor Pierce through the town. The Bishop preached an eloquent discourse in English, and Father Swinarski addressed the vast crowd in Polish. Thus was laid the foundation of a good Polish parish in Perth Amboy, N. J., and the good priest is rapidly pushing his church to completion. Before another winter comes around the Polish Catholics will have one of the most complete and beautiful structures in town. Considering their condition, and the rapidity of the work, the good Father Szymanowski deserves a great credit for his energy and perseverance, for he has been obliged to labor amidst much opposition and unexpected difficulties. Yet he may well be proud of his efforts, for God has blest his work. The present church property consists of three lots on State Street, 150 x 139 feet, purchased at a cost of \$3,400.00. Later on Father Szymanowski purchased the old Perth Amboy hospital property, to be used as a rectory. The present rector is the Rev. Julian Zielinski, who works hard for his people.

TRENTON, N. J.—ST. HEDWIG'S CHURCH (POLISH).

St. Hedwig's is the twelfth Catholic Church of Trenton. This parish was organized by the Rev. John Supinski, under whose guiding influence the church was also built in 1905. The church was dedicated on July 4, 1905, by Rt. Rev. James A. McFaul, D.D., with great solemnity. The structure is situated on Brunswick Avenue, near Mulberry Street, and cost about \$9,000.00. It is entirely of wood.

All the men's societies of the parish, headed by a band of music, went in procession to the Bishop's residence and escorted him to the church. Near the church a double file of girls met the procession and formed a guard of honor about the Bishop's coach. Bishop McFaul preached in English and the pastor, Father Tarnowski of Camden, addressed the people in Polish.

The present building is so designed that it can be used for a school, as it is intended to build a stone structure as soon as means will allow.

PERTH AMBOY, N. J.—ST. JOHN'S GREEK CATHOLIC CHURCH.

This parish is composed of Poles, Hungarians and Slavs, who follow the ceremonial of the Greek rite in their services. These people began to gather

in Perth Amboy about 1894, and under the care of the Rev. Acacius Kaminski, Mass was first celebrated in the basement of St. Stephen's Polish Church on State Street.

Later on, about 1897, Father Kaminski rented a small Danish Lutheran chapel, corner State and Broad Streets, and it was used for services, and finally it was purchased and blessed under the title of St. Gabriel's. Father Kaminski was succeeded by Father Stercovics in 1898, and he remained but a short time when he also was replaced by the Rev. Nestor Walanski, 1899. Then came the Rev. Antonius Hadobay, who was rector from August 1, 1900, to November 1, 1901. He was succeeded by Rev. Antonius Keskes, who remained till March 31, 1903, when the Rev. Alexis Novak took charge. He erected the present beautiful church structure at a cost of \$23,700.

When ready for dedication, the structure was blessed by Rev. Alexis Novak, on May 30, 1905, with the Rt. Rev. Bishop's permission. This was the second church of the Greek Rite in the Diocese of Trenton.

A peculiarity of this section of the church is that the priests are permitted to marry—a permission which the western priests would not accept.

PERTH AMBOY, N. J.—HOLY TRINITY CHURCH.

About 1899 a number of Slovak Catholics began to locate in this city. To provide for the religious wants of these emigrants, Bishop McFaul sent them the Rev. Francis Januschek, who organized them into a parish, and in 1901 built the present church. The first Mass was said on December 15, 1901, but the Rt. Rev. Bishop did not dedicate the church till November 27, 1902.

CAMDEN, N. J.—ST. JOSEPH'S CHURCH (POLISH).

The first Polish Catholics of Camden were attended by Polish priests from Philadelphia. In January, 1891, they began to collect money for a new church, and in the following June property was bought at the corners of Kaighn's and Mt. Ephraim Avenues. In 1892 Rev. Stephen Szymanowski was appointed pastor of this Polish Mission, but he remained only one month, when he was transferred to Perth Amboy, and the congregation was without a priest till the end of 1893, when Rev. Felix Szulbooski, of Baltimore, was appointed. He died in the following year and was succeeded by Rev. Michael Baranski. Up to that time services had been held in a rented hall on Broadway, near Kaighn's Avenue. Father Baranski finding the purchased lots unsuitable, sold them and purchased twenty-three lots from Mr. Wood. This was a private speculation, but he sold the congregation eleven lots for \$1,600.00, on part of which he built the present combination school and church, 80 x 45 feet. On the other lots he colonized the Polish families. In 1901 he resigned and was succeeded by Rev. Michael Tarnowski, who bought nine more lots to complete the square, for \$2,600.00 and built the present rectory. The congregation numbers about 2,000 persons, and has a good parish school, with 250 children in attendance.

SOUTH AMBOY, N. J.—CHURCH OF THE SACRED HEART.

As early as 1890 some Polish Catholics came to South Amboy and vicinity to work on the coal docks and in the clay-beds around Sayreville. In time their number increased and their spiritual wants were cared for by Father Brady, the zealous pastor of St. Mary's Church. About 1895 they numbered one hundred families and although priests of their own nationality and language visited them at stated intervals, yet they had no separate church, or resident priest till the Rev. Felix Orzechowski settled among them. Father Orzechowski was one of the first Polish priests to come to America and labor among his fellow-countrymen, and he spent several years on the Mission in Texas, before coming to South Amboy. In November, 1895, he purchased several lots on Main Street, and began the erection of the present substantial brick church. For several weeks he made his home with Father Brady until he made arrangements for his own household, during which time he gathered his people and held services in a hall, corner Broadway and Second Streets.

Father Orzechowski was a pious and zealous pastor and the new parish prospered under his fatherly care. The grounds and buildings cost him about \$6,000.00 and the good pastor also opened a parish school in the basement of the church and employed a lay teacher to govern it.

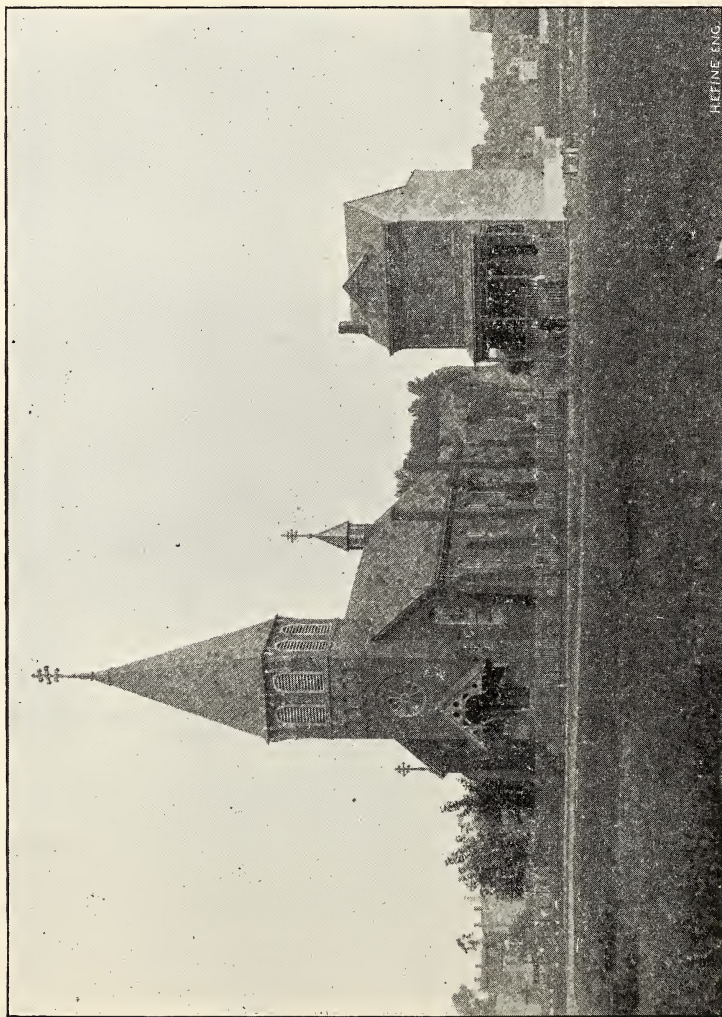
In June, 1899, Rev. Julian Zielinski succeeded to this parish and he purchased the present rectory and grounds, also the Sister's house. Then he brought the Felician Sisters to take charge of the school, and did all that was possible under the circumstances to improve the condition of the parish, for being a young man, and used to the custom of the country, he could guide and control these people. In December, 1902, Father Zielinski was transferred to St. Stanislaus' Church, Trenton, much to the sorrow of his people.

The Rev. Francis Czernecki now succeeded to this charge, and he took up the work with equal zeal. He at once took up the debt question and paid off considerable debt since his coming in December, 1902. Father Czernecki also painted and frescoed the interior of the church, and made other necessary improvements. At present, 1906, the congregation numbers about twelve hundred souls with about two hundred children in school, and too much praise cannot be given these good people for all they have accomplished in this town for religion and their adopted land. The Catholic Poles have always been a good people—honest, industrious and moral and their example is badly needed in these virtues in our times. The parish now has an assistant in the person of the Rev. Arthur Strinski.

TRENTON, N. J.—ST. MARY'S (GREEK) CHURCH.

Among the immigrants that have come to Trenton in recent years are many Catholics of the Greek race. In 1891 they considered that they were numerous enough to have a church and pastor of their own, and at their request, Bishop O'Farrell appointed the Rev. John Szabo to be their first pastor. He bought ground on the corner of Grand and Malone Streets, and began at once to collect funds for the building of a church. The corner stone was laid

on April 16, 1893, by Bishop O'Farrell, and the church was dedicated in September of the same year. It is a brick building and will accommodate about four hundred people. Before the erection of this church, which they called

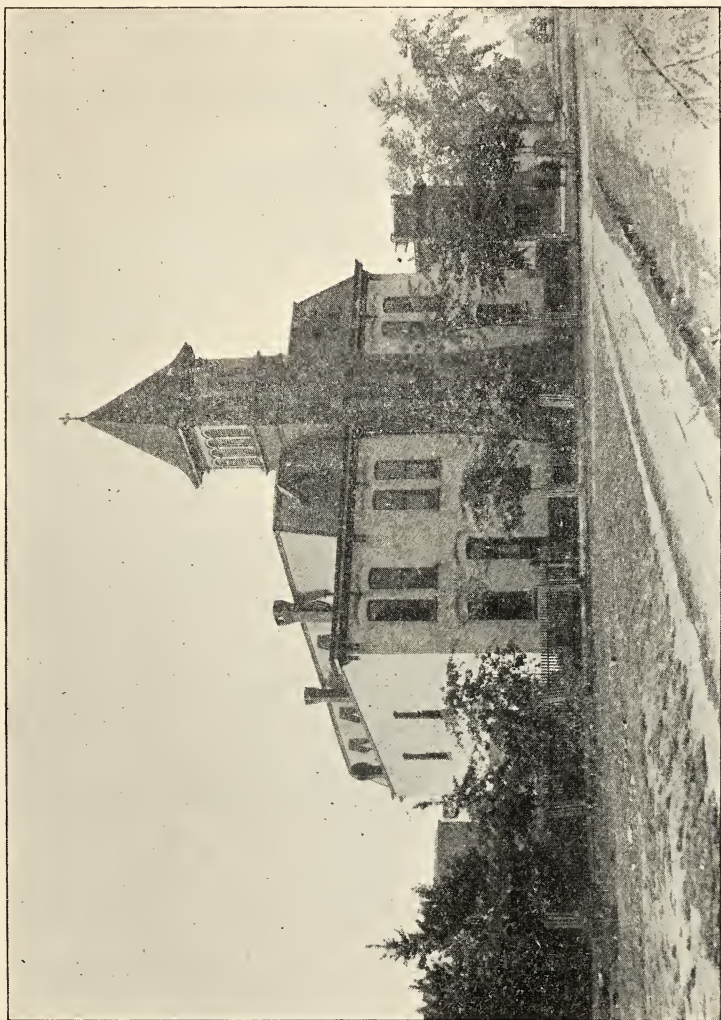


ST. MARY'S GREEK CHURCH, TRENTON, N. J.

St. Mary's, they held services in a building on the corner of South Broad and Coleman Streets. Father Szabo left in December, 1893, and was succeeded by the Rev. Theodore Damjanovics, who remained till January, 1898. The next pastor was the Rev. John Csurgovich, who is still in charge of the parish. He

has a school in the basement of the church with fifty scholars, and is at present building a neat rectory beside the church. The parish numbers about four hundred and fifty.

TRENTON, N. J.—HOLY CROSS CHURCH.



HOLY CROSS CHURCH, TRENTON, N. J.

About 1890 the Polish Catholics of Trenton began to agitate for a church for their own nationality where they might hear their own language spoken and carry out their own customs. Ground was purchased at the corner of

THE CATHOLIC CHURCH

Cass and Adeline Streets, and in 1891 a two-story brick building was erected, and opened for divine services in the Fall of the same year. The first pastor was the Rev. Valentine Swinarski, who organized the parish and supervised all building operations. Father Swinarski remained in charge of Holy Cross Church till December, 1895, when he was succeeded by the Rev. Francis Czernecki, the present pastor, who is working successfully among his people, by whom he is much beloved. This parish has a membership of over one thousand with nearly two hundred children in the parish school, the sessions of which are held on the first floor, while the second story is used for church services.

SOUTH RIVER, N. J.—ST. MARY'S OF OSTROBRAMA CHURCH.

About 1885 some Polish people came to Sayreville to work in the brick-yards of South River. For several years they attended the church at Sayreville, but in time they wished to have a church of their own. This permission was granted them in January, 1903, by the Rt. Rev. Bishop McFaul, who sent the Rev. Joseph Regorovich to organize the parish. Father Regorovich gathered his people for divine service in a rented factory, and shared with them the poverty and trials of a strange people in a strange land. In May, 1904, he began the erection of a church, but for want of funds could get no further ahead than the basement. In this basement he has been holding services for many months. He expects, however, to be able to complete the structure next year. The parish numbers about four hundred Polish families which with the addition of single men during the Summer increases to about three thousand. They are mostly employed in working in the brick yards and mills and are an honest, industrious people.

SAYREVILLE, N. J.—OUR LADY OF VICTORY CHURCH.

When Father Kelly, of South Amboy, was the missionary of this portion of South Jersey, his zeal led him to open a station at Sayreville for the poor Catholics then scattered in the neighborhood. This was about 1874 and he went every third Sunday of the month to the home of Mr. Hart, a sterling German Catholic, where he said Mass. This is the present convent. The number of Catholics gradually increasing, he purchased the present church property, and in May, 1884, Bishop O'Farrel sent the Rev. Stanislaus Danielou to care for this Mission. Father Danielou soon formed the people into a regularly organized parish, and built the present church, rectory and convent. The church was dedicated with appropriate ceremonies in 1889. In time he also opened a school, which he placed in charge of Franciscan Sisters. In 1894 Father Danielou went to St. Michael's Hospital, where he died in the Spring of 1897. His remains rest in the cemetery among his faithful people. During Father Danielou's stay in the hospital, Father McMenamin took charge, as acting rector, till the appointment of Rev. Michael Brennan, of Mount Holly. Father Brennan made many improvements in church and

school. In 1895 the Sisters of Mercy of Bordentown replaced the Franciscans, who returned to Philadelphia. The present rector is the Rev. James Farrington, who succeeded Father Brennan. Father Farrington did much to improve the parish buildings, and by his constant attention to his school has succeeded in securing a much larger attendance.

ATSION, N. J.

Mass was first said in Raleigh's house by Father Esser in 1880; continued by Father Van Riel in 1885 and 1886, then by Father Dolan of Woodbury.

This place was attended as a Mission of Camden, 1875, and near here was the Jackson glass works, visited in 1848, 1852 by C. S. S. R. The old glass works are a few miles distant.

Mass was said here in 1865 by Father Byrne of Camden, also in 1860-1864 by Father Moran.

CHAPTER V.

RELIGIOUS COMMUNITIES.

HOPEWELL, N. J.—ST. MICHAEL'S ORPHAN ASYLUM AND INDUSTRIAL SCHOOL.

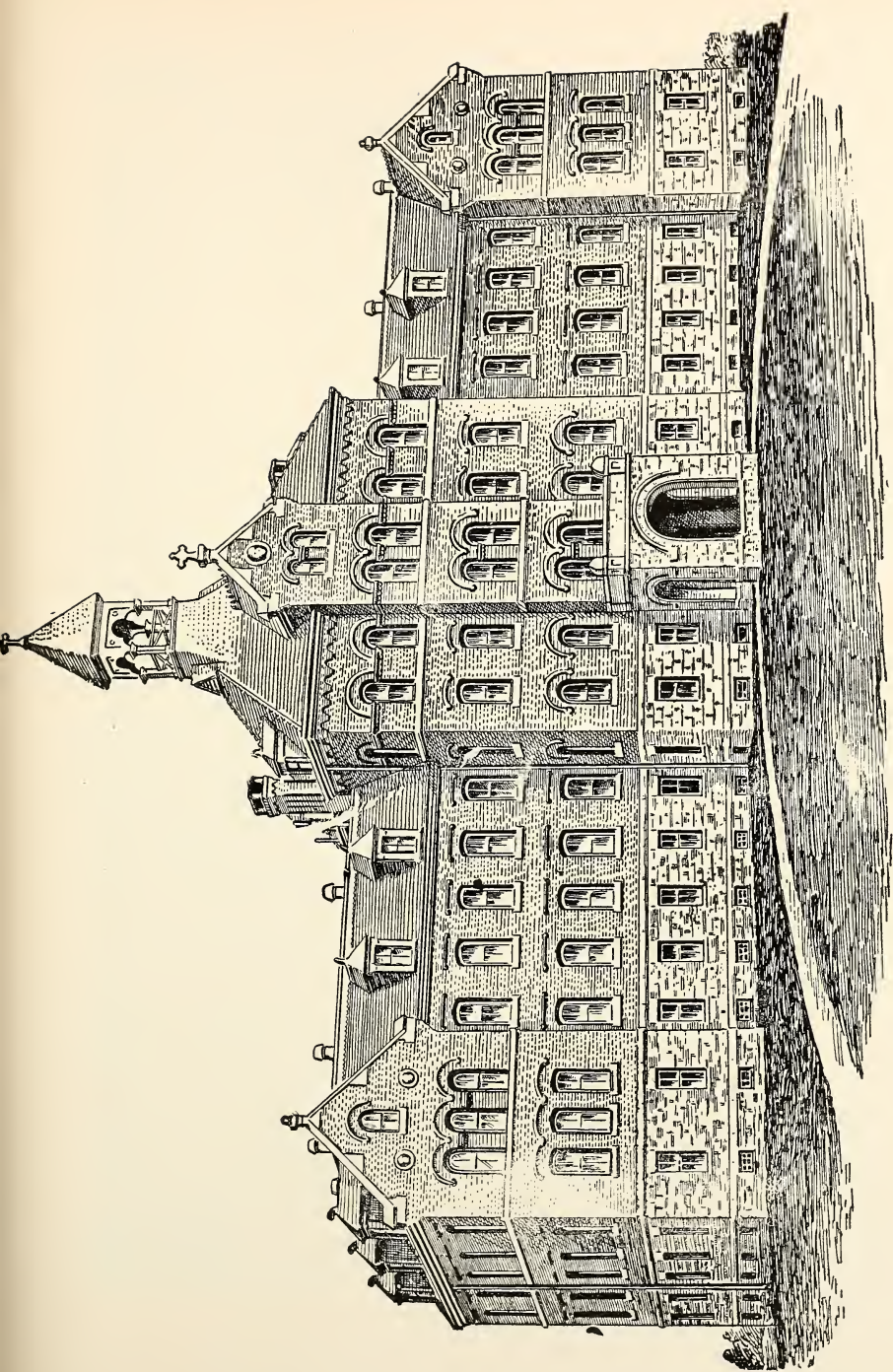
This institution was planned by Rt. Rev. Bishop O'Farrell and for this purpose he bought the fertile Van Dyke farm near Hopewell, but death carried him away before he had a chance to begin the building. In his death, however, his friend and successor found the means to fulfill his wish, for in his will was a bequest of \$60,000.00 as the nucleus of a fund for the orphans' home. To this later on Col. Daniel Morris added \$50,000.00 more.

Bishop McFaul began the erection of St. Michael's Home for Orphans, October 18, 1896, when Rev. Dr. Brann preached the sermon. The structure was finished and dedicated by the Rt. Rev. Bishop McFaul on May 30, 1898, and was placed in charge of the Sisters of St. Francis.

The home is a modern building with all necessary improvements and at present shelters about two hundred boys and girls, giving them not only a safe and comfortable home, but also a good Catholic training, away from the vices of large cities.

To increase the self-supporting capacity of the home, Bishop McFaul has also added the Drake farm of 150 acres. The home is under the direct supervision of the Bishop, aided by a Board of Managers, consisting of Monsignor J. H. Fox, Vicar General Rev. D. J. Duggan.

There are at present about two hundred children in the home, ninety of whom are boys. The older girls attend to much of the housework under the supervision of the Sisters, and the larger boys help on the farm. All attend school daily, and St. Michael's is doing a great work for the destitute children of the Diocese. The institution is supported by voluntary contributions solicited by the Sisters throughout the Diocese, also by offerings made through St. Michael's Union, a society organized under the auspices of the Bishop of the Diocese, and numbers amongst its benefactors, Miss Sarah Gallagher, \$3,000.00; Charles Gallagher, \$500.00; John P. Dobbins, \$500.00; Lawrence P. Farrell, \$500.00; Martin I. Maloney, \$500.00; A. O. H. Society, \$250.00, and many others who have done much to help on the good work.



ST. MICHAEL'S ORPHAN ASYLUM AND INDUSTRIAL SCHOOL, HOPEWELL, N. J.

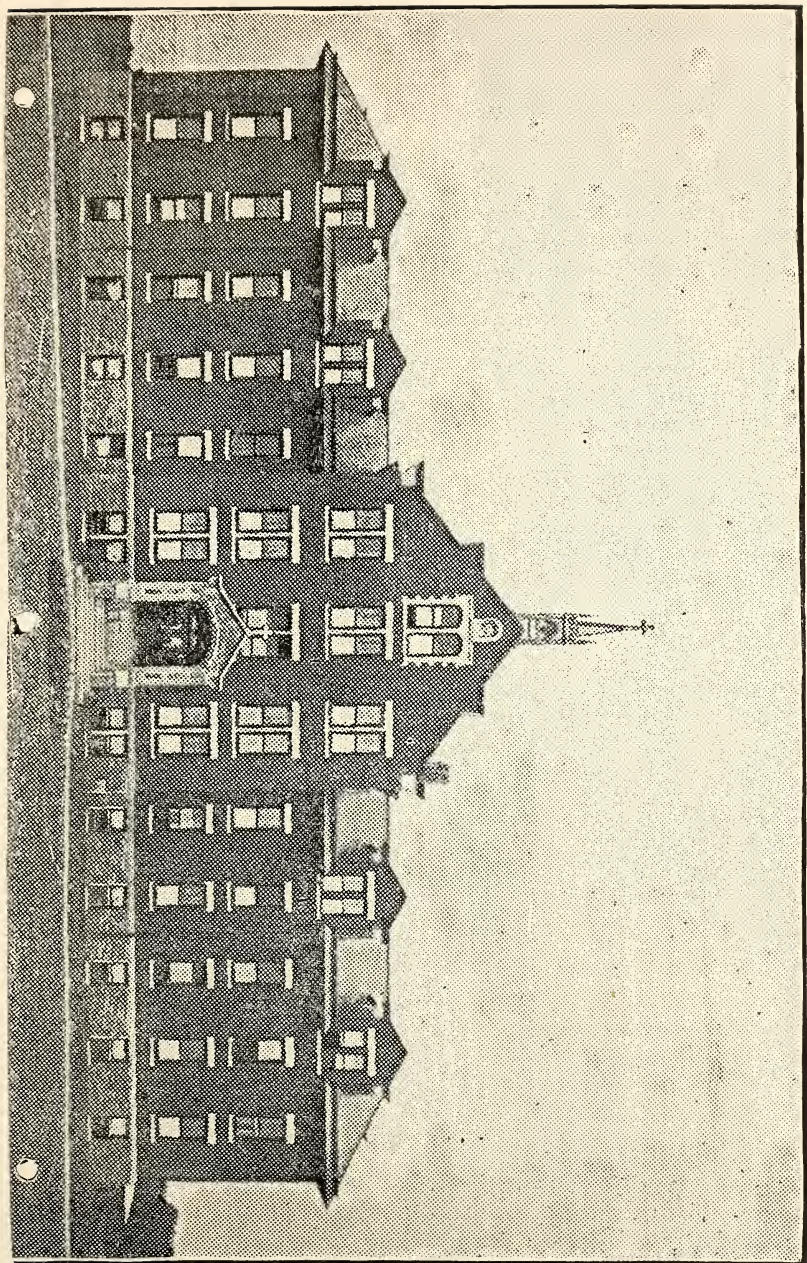
LAWRENCEVILLE, N. J.—MORRIS HALL.

Although called Morris Hall in honor of Col. Daniel Morris, this home for the aged poor is really a monument to the zeal and charity of Bishop McFaul for he it was who interested this generous layman in Diocesan works of charity. The buildings are situated in the midst of a fertile farm, conveniently located near the beautiful village of Lawrenceville, and is about five miles from Trenton, and over \$100,000 has been spent upon its erection and equipments. Every modern improvement and sanitary precaution has been taken to make the home comfortable for the helpless inmates. The corner stone was placed by Bishop McFaul, on Sunday, October 2, 1904, and the institution was opened in August, 1905, since which time it shelters about thirty inmates. To the legacy of \$50,000 left by Colonel Morris, the Bishop has expended \$50,000 more, only a small part of which he has succeeded in collecting. From ex-United States Senator James Smith and Bernard F. Shanley he has received \$1,000.00 each for the liquidation of this debt. There are other prominent Catholics in South Jersey who could help materially in these great works, for the structure is not only a great blessing to the poor, but is also a great credit to the Diocese.

At Beverly, there is also St. Joseph's Home for Indigent Poor, in charge of the Sisters of St. Francis.

Rev. John Gammell resides at the hall as chaplain. Lawrenceville is an old Mission of St. Mary's Cathedral and St. Joseph's.

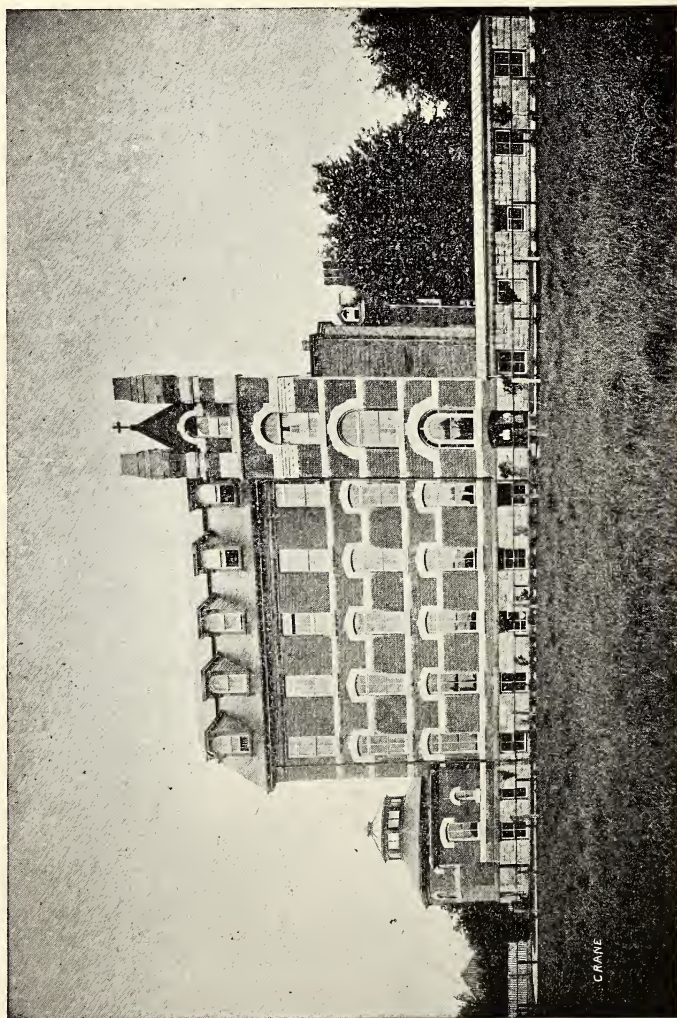
The first Mass said in Lawrenceville was by Rev. John M. McCloskey in Mrs. Burke's house. This was in 1891 and monthly services were continued there by Rev. Fathers Crean and Phelan till 1893, when Mr. Flemming's house was used for this purpose. Fathers Keuper, Murphy, O'Harlon also attended this Mission. In September, 1898, it became an attachment of St. Joseph's parish, East Trenton, till the trolley was extended to this town, the people attended St. Joseph's and services were discontinued till October, 1905, when they were resumed in the chapel of Morris Hall by Rev. John Gammell, who also attends the church at Pennington.



MORRIS HALL, LAWRENCEVILLE, N. J.

ST. FRANCIS' HOSPITAL.—TRENTON, N. J.

At the invitation of the Rev. Dr. Gaerber, pastor of St. Francis' Church, Front Street, the Sisters of St. Francis came to Trenton to teach in his



ST. FRANCIS HOSPITAL, TRENTON, N. J. (FIRST SECTION).

school, all arrangements having been previously made with the Rt. Rev. Bishop Bayley. This was on January 9, 1869, that Sisters M. Hyacinth, Frances and Stephania, arrived in Trenton. In the following year, with the

permission and blessing of Bishop Bayley land was purchased on Hamilton Avenue, and on October 15, 1871, Monsignor Grasselli, O. M. C., placed the corner stone and preached in German, and the Rev. Father Mackin, of St. John's, preached in English. The Hospital was incorporated in 1873, and was dedicated and opened by Bishop Corrigan, on May 31, 1874, and began its successful career of alleviating some of the miseries of human life. In 1879 another wing was added, and again in 1903 a beautiful chapel was erected.

St. Francis' Hospital is equipped with every modern improvement. There are thirty private rooms; wards for medical and surgical cases; also a ward founded by the Roebblings. Three resident physicians and twelve nurses help the Sisters.

Among the many benefactors of the Hospital may be mentioned the J. A. Roebbling and Son, whose princely generosity and benefactions are constant and great. Also H. C. Kelsey, who contributed so much for lighting the building and also B. C. Kruser, whose kindness supplies the ice to the patients all the year around.

The Sisters of St. Francis, who at present teach in St. Francis' school, Trenton, are from the Syracuse province and came here in 1879. The Sisters are doing excellent work in the class room and have succeeded in raising the standard so high that the graduates enter the High School.

ST. JOSEPH'S ACADEMY.—BORDENTOWN, N. J.

In 1872, Father Hennessey, of Jersey City, asked for and received the first band of Sisters of Mercy in the State of New Jersey. Sisters M. Gabriel,



ST. JOSEPH'S ACADEMY, BORDENTOWN, N. J.

Austin, Isidore, Regis, the latter Mother Superior, were sent. One year later, Rev. Patrick Leonard, of Bordentown, made a similar request and

Mother Warde again personally conducted to the old rectory on the hill top (the pastor having removed to the large and handsome parish house on Crosswicks Street, adjacent to the newly erected church), Sisters Clare and Martha, Mother Assistant Raymond O'Donohue and Mother M. Joseph O'Donohue, the first Mother Superior of the Sisters of Mercy in what is now known as the Diocese of Trenton. The old church on the hill top became the school. Built on a bluff of the Delaware, both school and convent were very cold in winter. In other ways, also, the Sisters were tried. Their future in New Jersey seemed to be darkly clouded. Then with that Christian spirit



MOTHER M. REGIS.

that so distinguished Mother Warde, she wrote in her own laconic way, "Return to Manchester if you will." It was now that the spirit of Mother Catherine McAuley and the saintly and judicious training of Mother Warde were manifested especially in the persons of Mothers Raymond and Joseph. A council was held. The words of Mother Warde, "The Cross of Christ be always with us," were ringing beneath the grape-arbored walks of the old convent garden on the hill top.

Thus the first community, arrived at Bordentown, September 24, 1873, the feast of Our Lady of Mercy. Four years later the late Vicar General, Very Rev. Monsignor T. R. Moran, applied to Mother Warde

and she again personally conducted to his parish at Princeton, N. J., Sisters Gabriel, Austin, Isidore and Agnes and Mother M. Regis Wade as Superior. There were now two Convents of Mercy in the State of New Jersey,—Rt. Rev. M. A. Corrigan, being their ecclesiastical superior. When the news of the arrival of the Sisters at Princeton, reached Bordentown, there were peans of joy and thanksgiving to the Almighty, who had answered the prayers of the Sisters. The Sisters of the two Convents convened, an election was held, and Mother M. Regis Wade was elected Rev. Mother to succeed Mother M. Joseph O'Donohue, who had filled the office for two consecutive terms.



MOTHER M. GABRIEL.

During the nine following years Mother M. Regis, a valuable and cultured Sister, governed the rapidly rising community. In July, 1885, Bishop O'Farrell laid the corner stone of the handsome Convent and Academy on Crosswicks Street, Bordentown. He was assisted by the Rev. P. F. Connolly, then pastor of Bordentown, now of Phillipsburg, to whose spiritual and safe advice and counsels the present flourishing condition of the Sisters of Mercy in the Diocese is largely due.

St. Joseph's Academy, Bordentown, holds conspicuous rank among the foremost seats of learning in the State of New Jersey. It has a large and prominent Alumnae Association scattered throughout different parts of the

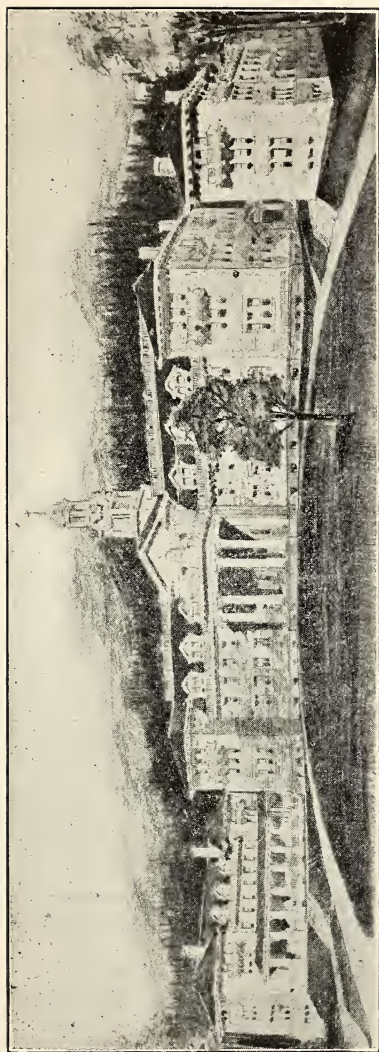
State, who bear noble witness to the sound and thorough training both religious and secular imparted to them by the Sisters. July 10, 1891, Mother M. Raymond O'Donohue, was elected Superior of the Order to succeed Mother Regis. Again in 1894 she was elected. On August 31, 1897, feast of St. Raymond, she opened what is now the flourishing home for working girls at Plainfield. While still holding the office of Mistress of Novices, Mother M. Raymond, is also Superior of the Academy of St. Mary's of the Lake, at Lakewood, N. J., attached to which is the famous "Hospice in the Pines," where ladies of wealth and refinement pass many pleasant winter weeks in



MOTHER M. RAYMOND.

preference to the fashionable hotels. In July, 1897, Sister M. Scholastica Nolan, Superior of Red Bank, was elected to succeed Mother M. Raymond, which office she filled for the ordinary period of three years. During Rev. M. Scholastica's term of office the Academy of "St. Mary's of the Lake" was opened. Mother M. Gabriel Redican, who previously held several offices in the community, was elected July 2, 1900, to the important office of Rev. Mother Superior, which position she still occupies.

During her first term of office, a large building and spacious grounds were purchased at Plainfield, and a boarding and day academy under the patronage of St. Gabriel was opened. This Academy is also in a flourishing



Mt. St. Mary's Academy, Plainfield, N. J.

condition. Lately, through the kindness and generosity of Mr. David Kenny, forty acres of land on the Watchung Mountains, Plainfield, were donated. Work is now in progress towards the erection of a Mother House and Boarding School to be known as "Mount St. Mary's College," the present Mother House and Novitiate, at Bordentown, having become too small for the rapidly growing community.

At present the Sisters of Mercy are doing efficient work in the parochial schools of Trenton, Camden, South Amboy, Perth Amboy, Phillipsburg, Princeton, Bordentown, Burlington, Sayreville, Red Bank, Lambertville, Keyport, Woodbridge, Cape May, Raritan and Bound Brook.

ST. MARY'S CATHOLIC ORPHAN ASYLUM.—NEW BRUNSWICK, N. J.

This home was started by Bishop O'Farrell, and was the only orphanage in the Diocese for many years when, upon the completion of the new St. Michael's Home at Hopewell, all the children over seven years of age were transferred there, and St. Mary's was continued as an infant asylum. The home now shelters about seventy-five children, all of whom are under seven years of age, and is supported by voluntary contributions, solicited by the Sisters in charge.

SISTERS OF CHARITY.

The Sisters of Charity began their work in the present Diocese of Trenton in 1867, when they came to New Brunswick to teach in St. Peter's School, then in charge of Rev. Miles C. Duggan.

In 1869 Father Smith of St. John's, Trenton brought another band to take charge of the Orphan Asylum, which he established on Broad Street, and later on they took charge of St. John's School and also St. Mary's School.

About 1885 they settled in Vineland, where they opened an Academy, but for the want of patronage they did not succeed. They also taught in the school at New Brunswick (German) and at Milville. All of these Sisters have been supplied to the Diocese from the Mother House at Madison, N. J., through the kindness of their saintly Mother Xavier, but owing to the increasing number of schools in their home Diocese, the Rt. Rev. Bishop O'Connor was obliged to recall them to Newark as rapidly as their places can be supplied by the Sisters of Mercy of Bordentown, but it is with deep regret that priests and people part with the services of these excellent teachers.

TRENTON, N. J.—MISSION HELPERS.

At St. James' Convent, 136 North Warren Street, the "Mission Helpers" from Baltimore have established a day nursery, where working mothers may leave their children to be cared for during their hours of work. These Sisters came to Trenton at the request of Bishop McFaul, in June, 1899. They also visit the prisons and care for the deaf and dumb. In Atlantic City, they have opened up a Summer house and at present are engaged in Italian settlement work. The superioress of the community is the Rev. Mother Joseph.

THE REDEMPTORISTS IN NEW JERSEY.

The Redemptorist Fathers came to assist on the New Jersey Missions about 1847, when Father Glaunach made a missionary trip into West Jersey, stopping at Pleasant Mills to attend the scattered Catholic Germans of that district. These annual visits were continued by him and his successors, Father Bayer, Coudenhove and Holzer from 1844-1848, to Estelle, Haddonfield, Hammonton, Jackson, Malaga, May's Landing, Millville, Pleasant Mills, Port Elizabeth, Waterford, Winslow and Salem.

Father Holzer thus describes one of his Mission trips through South Jersey:

"Left Philadelphia, October 3, 1848, and crossed over to Camden, N. J., thence to Haddonfield, seven miles; thence to Longaconing (now Berlin), seventeen miles; thence to Waterford and Hammonton, thirty miles; thence to Pleasant Mills, thirty-six miles; thence to Winslow, eleven miles; thence to Malaga, fifteen miles; thence to Millville, ten miles; thence to Port Elizabeth, six miles; thence to Estelle, thirteen miles; thence to Weymouth, seven miles; to Centreville, back to Winslow and Long-a-coning, forty-two miles; thence to Philadelphia. The only Catholic churches found on this trip were at Pleasant Mills, Port Elizabeth and Millville.."

In June of 1849 Father Bayer visited Jackson, Pleasant Mills and Malaga, and in December of that same year he went to Jackson and Pleasant Mills, where the Catholics were employed in the glass works and found them careless about receiving the Sacraments, not being willing to sacrifice the time to attend to their duty.

In 1850 Jackson, Winslow, New Germany, Millville and Malaga were visited. In 1851 Trenton and Pleasant Mills, and again the good missionary bewails the fact that many of the men in these places had joined the Odd Fellows. In 1852 the Fathers, owing to the scarcity of priests and the increase of the city work, gave up the care of these country Missions, which up to this they had regularly attended. Among them were Malaga, Pleasant Mills, Jackson, Winslow and Waterford; at long intervals Father Tichenhaus visited them. This was to be regretted, especially when we consider that it was precisely for this work that the great St. Alphonse had established his congregation and not for city work.

The Bishop not being able to furnish other priests, many fell away and in some of these places the faith died out completely.

THE HERMITS OF ST. AUGUSTINE IN SOUTH JERSEY.

After the Jesuits, the Augustinian Monks are the oldest religious community in our diocese. They came here from St. Mary's and St. Augustine's Churches in Philadelphia as early as 1795, and for nearly thirty years they attended to the spiritual wants of the West Jersey Catholics. At Trenton, Lambertville, Cape Island and other places we find records of noble work done for God by the great missionary priests, Fathers Matthew Carr and Michael Hurley, O. S. A. Following upon the Jesuit missionaries these Augustinian Monks kept alive the spirit of faith in the hearts of the people, and ministered to them in poverty and misfortune at a time when it was considered unfortunate to be known as a priest or a Catholic. Yet actuated by the spirit of the great St. Augustine they spent themselves and their means in planting the Catholic Faith in this section. When the increased number of secular priests made their services no longer necessary, they withdrew to Philadelphia, and at present retain only the charge of St. Nicholas' Church, Atlantic City.

THE FRANCISCANS IN SOUTH JERSEY.

In 1870 Bishop Bayley transferred the charge of St. Francis' German Church, Front Street, from the secular clergy to the Rev. Franciscan Fathers, and Father Jachetti was made pastor.

In 1874 Father Jachetti resigned in order to start a new church in Chambersburg, and Rev. Avellius Szabo succeeded to this post. He remained pastor about eight years, during which time he built the present parochial school (St. Francis). He in turn was succeeded by the Rev. Conrad Elison, who remained till November 1, 1883, when, in accordance with the wish of the Right Rev. Bishop O'Farrell, the Fathers resigned St. Francis' in exchange for St. Peter's, Camden.

In 1892 the Rev. Fathers opened a Mission for the Polish people of Trenton under the care of the Rev. Stanislaus Czclusniak. They purchased a lot, corner of Randal Avenue and Broad Street. The corner-stone was laid by Rt. Rev. Bishop O'Farrell. They remained in charge till February 20, 1897, when they were succeeded by secular priests, Rev. Julien Zielinski, etc.

The following churches and Missions are in charge of the Franciscans at the present time:

Trenton, Chambersburg—Church of the Immaculate Conception.

Camden—Sts. Peter and Paul's.

Point Pleasant—St. Peter's.

Mantoloking.

Seaside Park.

THE BENEDICTINES IN SOUTH JERSEY.

As early as 1857 the Benedictine Fathers from St. Mary's Church, High Street, Newark, N. J., entered the missionary field as helpers to the secular clergy of South Jersey. For a time they took charge of old St. Francis'

Church, Trenton, where strife and contention had divided the people into two factions, but Father Oswald Moosemiller, O. S. B., by his piety and quiet determined manner, smoothed over the difficulties until such a time as Rt. Rev. Bishop Bayley could replace these saintly monks by one of his own clergy. The good Bishop never forgot the kindness of the Benedictines in assisting him out of this tangle. Later on he called upon them to do a similar work at Stony Hill, where, for years, it was difficult to have a priest reside on account of the poverty of the people and the loneliness of the place.

Again, when similar conditions confronted him at Bound Brook, Bishop Bayley placed this church under the care of the Sons of St. Benedict till matters were adjusted and the parish became self-supporting.

At present there is no Benedictine house in the Diocese of Trenton, but we trust that some future need or occasion may bring these useful and pious monks to dwell in our midst and spread the wonderful influence of their noble example upon the lives of our priests and people.

FATHERS OF THE PIOUS MISSIONS, P. S. M.

Rev. Joseph Transerici, P. S. M., is the present rector of St. Joseph's Church, Hammonton, Atlantic County, N. J. Father Joseph is an Italian by birth, and is a member of the Society of Pious Missions, whose New Jersey headquarters are at Hammonton, under his charge. Associated with Father Joseph is Rev. Joseph Riedle. Together they work among the Italians, and have charge of the Missions at Waterford, Cedar Brook, Winslow, Atsion, and Malaga, and are doing much good for these scattered Missions and stations. With little or no means at their command, and dealing with a class of immigrants who are poor and without influence, these good priests are doing splendid work, which, as time goes by, will receive its merited recognition and reward. It is much to be regretted that we have not more of these worthy missionaries scattered throughout our growing diocese, for although the Italian harvest is great, yet the Italian laborers might be multiplied and the future reaping for Christ would indeed be glorious.

CHAPTER VI.
BIOGRAPHICAL SKETCHES.

MONSIGNOR JOHN H. FOX, V. G.

Rt. Rev. John H. Fox, Vicar General of the Diocese of Trenton, and rector of St. Mary's Cathedral, was born in New Brunswick, N. J., July 7, 1858. His seminary studies were made at Seton Hall, South Orange, N. J., and he was ordained by Bishop Corrigan in the Cathedral of Newark, June 7, 1881. He was stationed at St. Joseph's Church, Jersey City, as assistant to Monsignor Seton, the present titular Archbishop of Heliopolis, when the Diocese of Newark was divided, but at the request of Bishop O'Farrell, he freely left the more populous and prosperous Diocese to labor in the poorer and more sparsely settled portion that had been set aside for the new See of Trenton. After assisting Father Fitzsimmons at the church of the Immaculate Conception, Camden, for about a year, he was appointed rector of St. Joseph Church, Bound Brook. He labored here with so much success, that when in the following year Bishop O'Farrell wished to establish a parish at Seabright, he selected him for this difficult mission. As soon as he arrived in Seabright, he rented from the Knights of Pythias the only hall the place could boast of, and here Mass was offered for the first time in Seabright, June 7, 1883. The prospects for securing a suitable site for a new church at this fashionable Summer resort were far from encouraging, as the non-Catholic population was opposed to having a Catholic church in any select portion of the town. Father Fox, however, studied the situation well and, after three years patient waiting, he succeeded in securing the desirable site, on which he erected the present beautiful church and rectory. He also bought land and built the churches at Highlands and at Atlantic Highlands and looked after the spiritual welfare of the Catholics at Sandy Hook. When St. Joseph's Church, East Trenton, was made an independent parish, Bishop O'Farrell recognizing the arduous and successful work of Father Fox along the sea shore, selected him for this important place, and appointed him pastor, April 23, 1893. The unfortunate panic of 1893 and 1894, due to political disturbances throughout the country, was the means of closing nearly every industry in that part of the city, and the people deprived of their means of sustenance were not only unable to contribute to the support of religion, but many had to be assisted in their extreme need. When prosperous times returned, and he was contemplating the erection of a new church, Bishop McFaul, who had been recently consecrated, called him to the Cathedral. Here he has zealously labored for the spiritual

upbuilding of the parish and made extensive improvements to the sacred edifice. Bishop McFaul, in recognition of his zeal and ability, made him his



Vicar General, in November, 1900, and in July, 1904, Pope Pius X, honored him with the title of Domestic Prelate.

REV. THOMAS A. ALLEN.

Rev. T. A. Allen was born in Bordentown, N. J., September 10, 1871, and studied at St. Charles' College, Seton Hall, and St. Mary's Seminary, Baltimore. Since his ordination at Baltimore, December 19, 1896, he has been a curate at Atlantic City and Camden, and a pastor at Sandy Hook and Hampton Junction.

REV. ROBERT E. BURKE.

Rev. Robert E. Burke was born in Ireland, June 11, 1849, and prepared for the priesthood at St. Charles' College, Md., and Seton Hall, South Orange. He was ordained by Bishop Corrigan, June 10, 1876, and served as an assistant in St. Mary's Church, Jersey City, and the Church of Our Lady

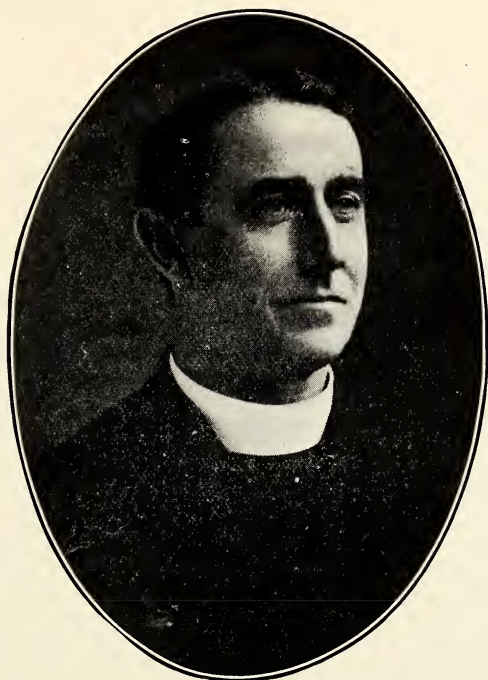


of Grace, Hoboken. He was pastor of the Church of the Sacred Heart, Mount Holly, the Church of Sts. Philip and James, Phillipsburg, St. Mary's, Bordentown, St. Paul's, Princeton, and during the Spanish-American war, Chaplain at Fort Hancock, Sandy Hook.

REV. MAURICE E. BRIC.

Rev. Maurice E. Bric was born August, 1859, in Waterbury, Conn., of Jeremiah and Bedila Bric, whence his parents moved to New Haven, Conn.,

when he was two months old. In the City of Elms, the subject of our sketch received his earlier education in the public schools, and afterward was graduated from St. Charles' College in the class of 1881. He entered St. Joseph's Seminary, Troy, in September, and was ordained for the Diocese of Trenton,

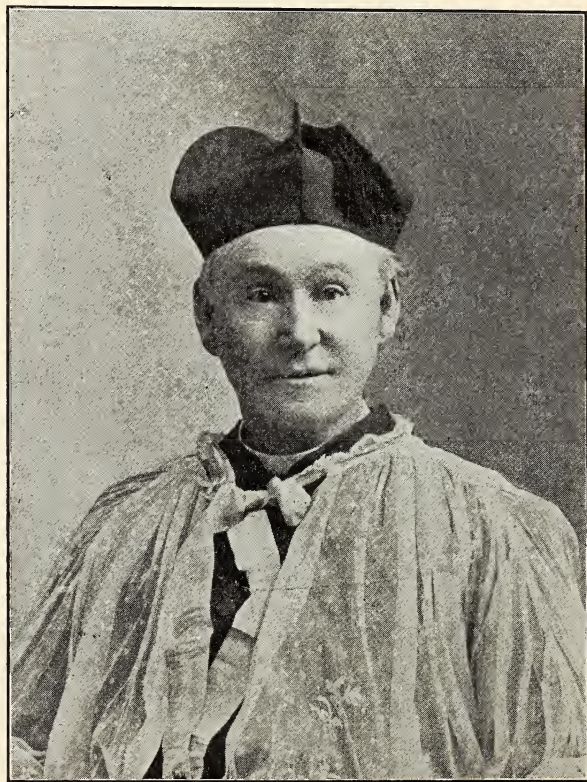


N. J., by Archbishop Corrigan on December 19, 1885. Father Bric was appointed as assistant to the later Very Rev. P. Fitzsimmons, of Camden, N. J., and remained in the Immaculate Conception parish from January 18, 1886, to December 16, 1888, when he was appointed pastor of the Church of the Sacred Heart, South Camden.

REV. PATRICK BYRNE.

The subject of this brief sketch was born in Temple Port, Ireland, in the Diocese of Lisssmore, January 6, 1837. After receiving a classical education in his native Diocese, he emigrated to America, locating in the Diocese of Buffalo. He pursued his course of philosophy and theology first at Georgetown, under the Jesuits, where he was a pupil of the famous Father Maldonado, and afterwards at St. Mary's Seminary, Baltimore, Md., being associated

as a student with Cardinal Gibbons. He was ordained for the Diocese of Newark, by the Rt. Rev. Bishop Bayley, October 4, 1860. After very brief appointment to Princeton, New Brunswick, and Phillipsburg, he was permanently located for one year with Father Senez, at St. Mary's Jersey City. He served next as curate to Father Moran at St. John's, Newark, until appointed to Camden, in June, 1863. At Camden he built its present magnificent



church, established a building and loan association which enabled a great number of his people to own their own homes. Father Byrnes has written extensively in various fields of literature. His forte is said to have been controversial theology, in which he has been recognized as an authority. He has always been an eloquent speaker and ranked amongst the foremost preachers of his day. Of late years he has labored in Fort Lee, at St. Leo's, Irvington, and has been pastor of St. Aloysius' Church, Caldwell, in each place winning the respect of the people among whom he lived.

REV. MARTIN A. VAN DEN BOGARD.

Rev. Martin A. van den Bogard first saw the light of day in the little town of Vighal, Holland, on May 21, 1839. After studying in the schools of his native town he entered the Seminary of Bruges, Belgium, where he completed his philosophical and theological courses and was ordained to the priesthood December 24, 1871. For a short time he remained in the English college and then went to the Diocese of Liverpool, England, where he labored in missionary work until 1873, when he came to America. Bishop Corrigan



formally received him into the Diocese of Newark in October, 1873, and sent him as assistant to Father Fitzsimmons, of Camden, where he remained until 1877, when he was appointed pastor of Bound Brook, and also given charge of Millstone as a Mission. During his pastorate at Bound Brook, he erected the present parochial residence, and made many improvements about the church and grounds. In 1882 Bishop O'Farrell desired to erect a church in Somerville and knowing that Father Bogard had the requisite qualifications to under-

take the work of establishing a parish and erecting the necessary buildings, appointed him pastor of the new parish December, 1882. Notwithstanding the small number of Catholics and their poverty, Father Bogard, nothing daunted, purchased property and began the present handsome church and rectory and had them completed. He has also bought land for a school and secured a magnificent site which he has turned into a cemetery and his present ambition is to clear the church of debt and shortly consecrate it forever to the service of God.

REV. JOHN F. BRADY.

Father Brady, the zealous pastor of St. Mary's Church, South Amboy, was born April 14, 1850, in County Cavan, Ireland. His preliminary studies were made in the national schools of his native town and in the Diocesan gymnasium until the year 1871, when he set sail for America. Shortly after his arrival he entered St. Mary's Seminary, Baltimore, where he remained until September, 1872, when he became affiliated with the Diocese of Newark, and began his theological course in the Seminary of Seton Hall. Ordained to the priesthood by Bishop Corrigan, June 10, 1876, he was sent shortly afterwards, as curate, to St. James' Church, Newark, and he labored faithfully in this parish, with the exception of a few months that he spent at St. Michael's Church, Jersey City, until July, 1879, when he was sent as acting rector to St. Joseph's Church, Paterson. After spending a year at Paterson, Bishop Corrigan appointed him pastor of High Bridge, with charge of Missions at Clinton and Flemington. In this mountainous and sparsely settled portion of the State, Father Brady succeeded in arousing the faith in many Catholics who had become cold and indifferent, and he left the churches in good condition, spiritually and financially, when he was sent to Lambertville, March 28, 1884. During his pastorate, at this place, the debt that encumbered the property was cleared, and he was about to erect a new church when Bishop O'Farrell appointed him to the irremovable rectorship of St. Mary's Church, South Amboy, May 30, 1891. Since going to South Amboy, Father Brady has renovated the church interiorly and exteriorly, so that to-day it is one of the most beautiful places of worship in the Diocese; erected a magnificent school, which has accommodations for nearly a thousand children; enlarged the convent and beautified the grounds surrounding these buildings and although the congregation is composed mostly of poor people, yet all these improvements have been paid for.

REV. THOMAS FRANCIS BLAKE.

Rev. Thomas Francis Blake was born in Bordentown, N. J., July 12, 1873, and after a course of studies at St. Charles' College, Md., and St. Mary's Seminary, Baltimore, was elevated to the priesthood, June 1, 1901, at Trenton. He was a curate at St. Mary's Church, Perth Amboy from the time of his ordination until his appointment to the pastorate of St. John's Church, Allentown.

REV. ANTHONY CASSESSE.

Rev. Anthony Cassesse was born at Palma, Naples, Italy, and came to America about 1867. He was a curate at Pawtucket, R. I., and during Sep-



tember, 1872, became pastor of St. Joseph's Church, Swedesboro, where he remained until his death, November 26, 1886.

REV. MICHAEL H. CALLAHAN.

Rev. Michael H. Callahan, pastor at Jamesburg since September 25, 1902, was born in Wallingford, Conn., and studied at Niagara University. He was ordained at Buffalo, N. Y., March 18, 1899, and was assistant at the Cathedral, Trenton, until his appointment to Jamesburg.

REV. WILLIAM P. CANTWELL.

Rev. William P. Cantwell, the well known pastor of Long Branch, was born in the capital city of New Jersey, January 24, 1859. After studying at

St. John's Parochial School, Trenton, he entered St. Charles' College, Md., and then went to Seton Hall College, where he was graduated with the class of 1879. Completing his theology at the Seminary of Seton Hall, he was ordained to the priesthood by Bishop O'Farrel at St. Mary's Cathedral, Trenton, July 2, 1882, and was sent to assist Father O'Grady at New Brunswick. Upon the removal of Father McCormack from Metuchen, he was appointed pastor of that parish and the Missions attached to it, and labored zealously for the people until he was called upon to take charge of the Church of Our Lady Star of the Sea at Long Branch, October 1890, in succession to Father James McFaul. During his pastorate at Metuchen he built a handsome rec-



tory. After completing a church at Monmouth Beach, he began the erection of the massive stone parochial school, which is situated in the central section of Long Branch, and which contains besides the class rooms a large hall and up to date lyceum. For two years he was editor and publisher of a magazine devoted to the interests of religion, under the title "Good Tidings," and the many forceful articles he had written and couched in the purest English were

a credit to Catholic journalism. Much to the regret of priests and people the paper was discontinued for the lack of proper support.

REV. BARTHOLOMEW CAREY.

Rev. Bartholomew Carey was born in Burlington, Vermont, June 25, 1849, and two years later his parents went to Jersey City, N. J., to reside. Entering the Passionate Fathers he was ordained a priest, September 21, 1879. A few years after ordination his health became impaired by the austerities the members of this Order are accustomed to practice, and urged to engage in the more active work of the Secular Clergy, he entered the Diocese of Trenton, March 24, 1884, and was appointed assistant to Father Kars, of Gloucester. January 13, 1885, he was given charge of the Catholics at Hightstown, Perrineville, Englishtown, Cranberry, Windsor, and the places adjoining, and labored faithfully in these Missions until January 9, 1891, when he was sent to Perth Amboy to assist Father P. L. Connolly. After a short stay at Perth Amboy he was transferred to the Church of the Sacred Heart, Trenton, and on March 18, 1893, he was directed to establish a parish at Carteret. The Catholics of this place were few in number at the time, and the congregation had nothing to begin with. After hiring a store to celebrate Mass in, he rented a house for the rectory, and bare of all furniture, the floor was his bed for several nights, and the kind wishes of the poor people his only comforts. In a short time he secured land and erected a church and shortly after its completion and removal to a site more convenient, for the majority of the parishioners, he erected a fine parochial residence, which he did not live long to enjoy. March 9, 1903, he died mourned alike by Protestants and Catholics, and his remains rest in front of the church.

REV. P. F. CONNOLLY.

Rev. P. F. Connolly was born in Ireland in 1844 and came to America at the age of five or six years. He attended St. Patrick's Cathedral School at Newark, under the late Bernard Kearney, known to all the old generation of Newark boys, and afterwards St. John's School, Orange. In 1860 he entered old St. Mary's College, Wilmington, Del., and after three years became a student of St. Charles', Ellicott City, Md. He was adopted by Bishop Bayley in 1865, and entered Seton Hall Seminary, under the spiritual guidance of Rev. M. A. Corrigan, D.D., a young priest just returned from Rome. After six years' study in Seton Hall, Father Connolly was ordained by the Rt. Rev. Bishop Bayley, June 3, 1871. In August, 1871, he was sent temporarily to Father Kerwin, of Burlington, to have Mass at Mount Holly every Sunday, and so prepare it for a permanent pastor. During October of the

same year, he was sent to Camden as curate and for two years he served under the Very Rev. Fathers Byrnes and Fitzsimmons. October, 1873, he was transferred to Bordentown, where he remained twenty-one years; whilst

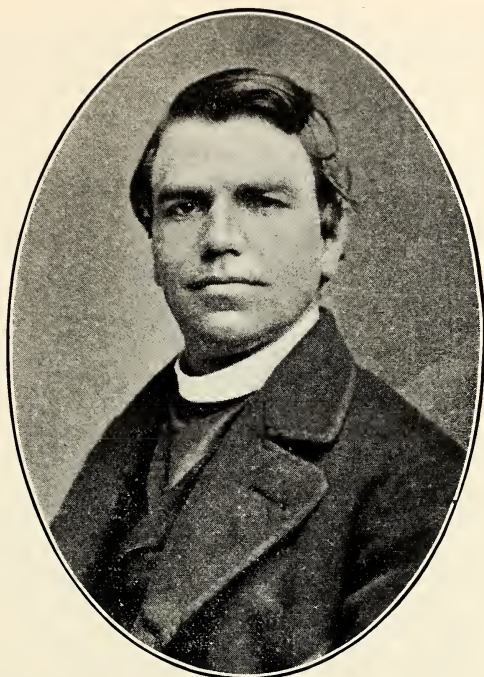


there he erected the new St. Joseph's Convent and Academy and the parochial school. On September 12, 1897, he was appointed pastor of St. Philip and St. James' Church, Philipsburg, and on April 12, 1904, he was made Dean of Hunterdon, Warren and Somerset Counties.

REV. JAMES CALLAN.

Rev. James Callan was born in Ireland and educated at All Hallow's College. He was pastor of St. Mary's Church, South Amboy, in succession to Father M. A. Madden from October 1853, until October, 1854, when he was transferred to St. James' Church, Newark. In 1861 he was appointed to St. John's Church, Paterson, and at his own request was removed in October, 1863, and sent to Lambertville. Dissatisfied with the change he left the State in 1864 and went to California, where he was burned to death while journeying on a steamer from San Francisco to Santa Barbara, August 25, 1864. A

letter written to Father John Schandel describing his death, says: "When it was seen that the boat could not be saved, Father Callan told all the people to kneel and he would give them absolution. After exhorting them to be



courageous and resigned to the will of God, he added, "You are prepared, but there is no one here to absolve me."

REV. JOHN A. CAULFIELD.

Rev. John A. Caulfield was born in Lambertville, N. J., January 21, 1874, and after attending St. John's Academy, Trenton, N. J., he entered the College of the Sacred Heart, Vineland, and was graduated with the class of 1893. After he had finished, upon the completion of his theology in St. Vincent's Seminary, Latrobe, Penn., he matriculated at the Catholic University, Washington, September, 1896, and was ordained at Trenton by Bishop McFaul, June 12, 1897. After serving as curate at the Church of the Immaculate Conception, Camden, for five years he was appointed pastor of Tom's River, June 20, 1902, and on February 21, 1905, he was transferred to Ocean City.

THE CATHOLIC CHURCH

REV. CORNELIUS CANNON.

Rev. Cornelius Cannon was born in Ireland, and after studying at Fordham Seminary was ordained by Archbishop Hughes, August 18, 1854. He



was pastor of St. Mary's Church, Salem, and the Missions attached to it from 1855, till January, 1870, when he was transferred to Tenafly. He remained in charge of this parish until 1878.

REV. PETER L. CONNOLLY.

Rev. Peter L. Connolly was born in Ireland, June 29, 1840. He studied for the priesthood at the Franciscan College and Seminary of St. Bonaventure, Allegany, N. Y., and was ordained June 12, 1869. He was a curate at the Church of the Immaculate Conception, Camden, and St. Peter's Church, Jersey City, and in December, 1871, Bishop Bayley appointed him rector of

St. Mary's Church, Perth Amboy. During his pastorate in this city, he enlarged the old church, and also the church at Woodbridge, which he attended as a Mission until 1878, built the parochial school and introduced the Sisters



of Mercy in September, 1883, to replace the lay teachers, and purchased the ground upon which the new church is built. September 1, 1898, he was transferred to Gloucester and died after a lingering illness, September 29, 1901.

REV. THEOPHILUS J. DEGAN.

Rev. Theophilus J. Degan was born in Neymegan, Holland, August 19, 1830. He received an elementary education in his native town, studied philosophy at Antwerp and theology at Brussels in the Capuchin Monastery, where he was ordained June 7, 1857. After five or six years missionary work in Holland and Belgium, he was sent to England for six years and then to Aden, a town on the Red Sea, to attend the spiritual wants of the English-speaking people, but as the climate did not agree with his health, he returned to Bel-

gium and having received permission to leave order, was assigned to parish duties in the city of Liverpool, England. He was affiliated with the Diocese of Newark, December, 1871, and appointed an assistant at John's Church, Orange, and after six months he was transferred to Fort Lee. When Father Gessner went to Elizabethport, Father Degan became his successor, February 9, 1873, at Bridgeton. Two years later he went to Cape May, which up to that time was a Mission of Bridgeton, and after twenty-eight years of faithful service at this famous resort, died at Bridgeton, October 31, 1900.

REV. STANILAUS DANIELOU.

Rev. Stanilaus Danielou was born in France, February 23, 1832, and was ordained October 18, 1855. His first mission in America was at St. Johnsbury, Vt., where he introduced the Sisters of Mercy into that state as teachers in the parochial schools. In July, 1874, he came to the Diocese of Newark and was appointed to assist Father Salaun at Red Bank and the neighboring Missions. After a pastorate of several years at Allentown, he was sent to Sayreville in May, 1884, to found a parish, and he built the present Church of Our Lady of Victories, the pastoral residence and established a parochial school. He died at St. Michael's Hospital, Newark, April 2, 1897.

REV. PETER DERNIS.

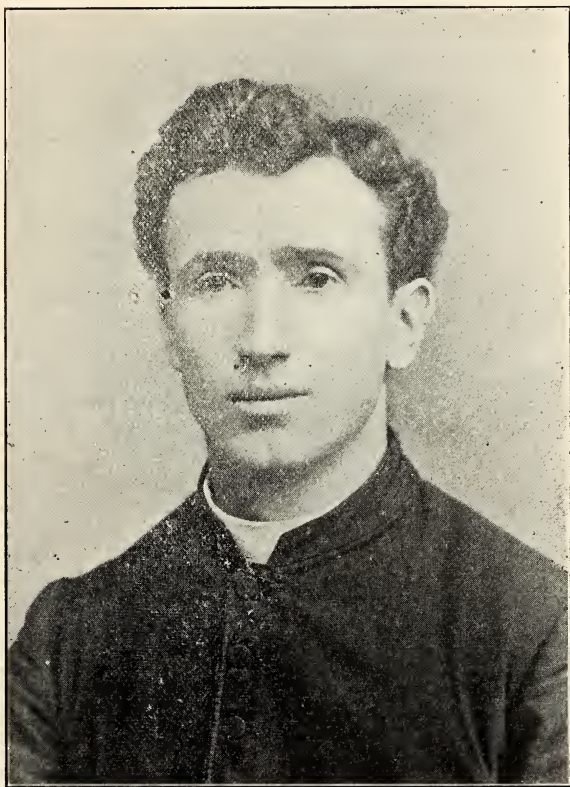
Rev. Peter Dernis was born at Delft, Holland, November, 1842, and prepared for the priesthood at Venray, Holland, the University of Louvain, Belgium, and the Seminary at Seton Hall. June 3, 1871, he was ordained by Bishop Bayley and appointed to assist at St. Joseph's Church, Newark. He has been a pastor at Hoboken and Macopin, Pompton and Ringwood, Salem, Moorestown, Woodstown and Beverly.

REV. DENNIS J. DUGGAN.

Rev. Dennis J. Duggan was born in Macroom, County Cork, Ireland, October, 1848, and studied the classics at St. Vincent's College in that city and theology at the renowned Seminary of Maynooth. June 24, 1874, he was ordained and for two years worked in his native diocese, and then coming to America was received into the Diocese of Trenton and appointed assistant to Father Fitzsimmons of Camden. He had charge of the congregations at Mount Holly, Bridgeton, Moorestown and Salem. January, 1898, he succeeded Father Burke at Bordentown. Since his appointment to this congregation he has added many improvements to the property, and has also built a fine stone church at Florence, which is a Mission attached to Bordentown. Father Duggan is a learned theologian, a great friend of the parochial school system, and a singer well versed in the art of music.

REV. JAMES F. DEVINE.

One of the most retiring and also successful priests of the State of New Jersey is the Rev. James F. Devine, pastor of the Sacred Heart Church, New Brunswick. Father Devine was born in Newton Hamilton County, Armagh, Ireland, in 1852. He came to America in 1870 and began his studies for the priesthood in Villanova College, near Philadelphia, and continued them at St. Charles' College, Maryland, and at Seton Hall College and graduated with



honor from this institution in 1875. His theological studies were made at the Diocesan Seminary and he was ordained a priest in St. Patrick's Cathedral, Newark, by Archbishop Corrigan, June 12, 1879. His first appointment was as assistant to Rev. P. Fitzsimmons, pastor of the Church of the Immaculate Conception, Camden, and after two and a half years of faithful labor, he was sent to assist Rev. John O'Grady at St. Peter's Church, New Brunswick, where he remained until October, 1882, when he assumed charge of St. James'

Church, Bound Brook, but as the work was comparatively light and he was anxious for more active duty, he asked Bishop O'Farrell for a change and was sent to Help Father Hogan, at St. John's Church, Trenton, and remained with him for eighteen months. The people of Woodbridge, who held Father Devine in the highest esteem were more than delighted when he returned to them again as pastor in May, 1885. With characteristic zeal he at once began the present beautiful church, purchased a handsome new rectory and shortly after the dedication of the new church, renovated the old one and turned it into a commodious school and built a handsome convent for the Sisters of Mercy, whom he introduced into the parish to teach in the parochial school. Whilst a great outlay was demanded for all this work, so judicious was Father Devine in the disposal of the funds placed in his charge that when he was promoted to the parish of the Sacred Heart at New Brunswick, much to the grief of the good people of Woodbridge, scarcely a cent of debt remained on the beautiful church property. Since he became rector of the Church of the Sacred Heart, October 4, 1895, he has done much for the financial and spiritual advancement of the church, in a quiet and unostentatious manner.

REV. LOUIS DE KOVACS.

Rev. Louis De Kovacs, rector of the Holy Cross, Hungarian congregation, Perth Amboy, was born in the city of Nagy Kambisa, Hungary, August 31, 1877. He studied at the University of Budapest and made a special course in state and philosophy for four years. He was ordained at Temesvar, Diocese of Csanad, Hungary, April 7, 1900.

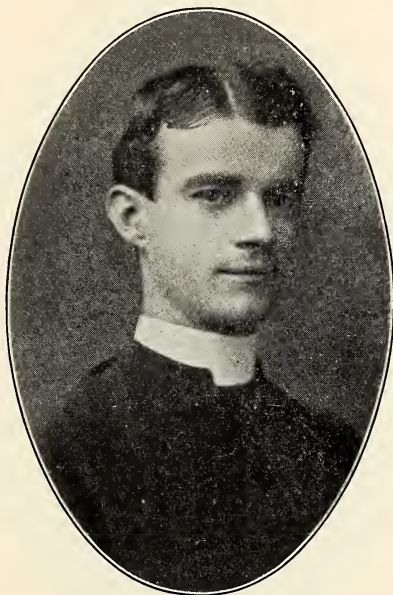
REV. M. C. DUGGAN.

Rev. M. C. Duggan was born in England, June, 1831, made his theological studies in St. Bonaventure's College, Allegany, N. Y., and was received into the Diocese of Newark, October 23, 1865. In 1867 he was appointed assistant to Father Rogers of New Brunswick, with power of administrator and during his administration he purchased the property on George Street that was used for many years as a school, also the present rectory, built the convent, hung the chime of bells in the tower, introduced the Sisters of Charity, established St. Peter's Hospital, now St. Mary's Home and also bought property in Metuchen and built St. Francis' Church, since destroyed by fire. September, 1873, he was transferred to the Church of Our Lady of Grace, Hoboken, and commenced the erection of the present church, May, 1874. In November, 1875, he returned to England and became affiliated to the Diocese of Southwark. He returned to America and after laboring in the West, died in St. Louis, Mo., March 25, 1887.

REV. EDWARD J. DUNPHY.

Rev. Edward J. Dunphy was born in St. John's parish, Trenton, N. J., August 3, 1874, and studied at the parochial school and Seton Hall College,

graduating with the class of 1895. After a course of theology at St. Mary's Seminary, Baltimore, he was ordained in the Cathedral of that city by Cardinal Gibbons, June 14, 1898. Shortly after his ordination, he was sent to assist Father Petri, and in September of the same year was transferred to St. Mary's Cathedral, Trenton. From May, 1900, until October, he was acting rector of the Church of Our Lady, Moorestown, and St. Joseph's Church,



Keyport, during the absence of the pastors in Europe. He was appointed rector of St. Joseph's parish, East Millstone, October, 1900, and in May, 1902, Dunellen was added as a Mission, and later on, January, 1903, became an independent parish, with Father Dunphy as pastor. In April, 1904, South Plain was added as a Mission to Dunellen. •

REV. WILLIAM F. DITTRICH.

Rev. William F. Dittrich was born in the city of Worcester, Mass., March 9, 1868, and when he was three weeks old his parents removed to Trenton, N. J. After attending the parochial school attached to St. John's Church, he entered St. John's College, Brooklyn, 1882, and in 1886 went to the newly established College of the Sacred Heart, Vineland, N. J., and was graduated from this institution, June, 1888. He was sent to the Seminary of Brignole-Sale, Genoa, Italy, and after completing his studies in this famous institution

was ordained to the priesthood by Archbishop Reggio of Genoa, May 27, 1893. Shortly after returning to America he was sent to Long Branch to assist Father Cantwell for the Summer season, and on October 1, 1893, he was transferred to St. Peter's Church, New Brunswick, as curate to Dean O'Grady. October 1, 1895, he succeeded the Fathers of Mercy, in charge of



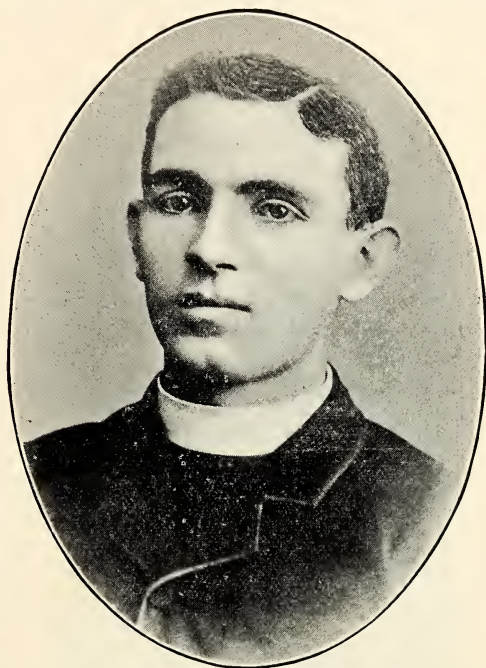
the parish church at Vineland, and also looked after the spiritual needs of a large colony of Italians in East Vineland, and so successful was he in building up these congregations, that Bishop McFaul promoted him to the large and important church at Bound Brook, September 22, 1899.

REV. WILLIAM J. DUNPHY.

Rev. William J. Dunphy was born in Trenton, N. J., November 18, 1866, and after his studies at St. Francis' College, Brooklyn, Seton Hall College, and St. Mary's Seminary, Baltimore, was ordained May 23, 1891, at Trenton, by Bishop O'Farrell. He was a curate at Perth Amboy, South Amboy and the Cathedral, and while chaplain of St. Michael's Orphan Asylum, Hopewell, and pastor of the parish, he was seized with a hemorrhage of the lungs, which resulted fatally October 4, 1901.

REV. THOMAS J. DEGNAN.

The several sons of Princeton, who have been honored with the sublime dignity of the priesthood, and who have honored that exalted calling, include in the list the pious and gentle Father Degnan, who was born in the College Town, April 9, 1861. He studied at St. Charles' College, Md., and Seton Hall, and was ordained at Vineland by Bishop O'Farrell, May 30, 1886.



He was a curate at Bordentown until 1890, when he was appointed the first rector of St. Clare's Church, Florence, and in May, 1891, he was transferred to Beverly. His unexpected death, September 21, 1891, was mourned not only by the priests, with whom he was a great favorite, but by all the people with whom he came in contact, for his charming personality, childlike simplicity and unaffected piety.

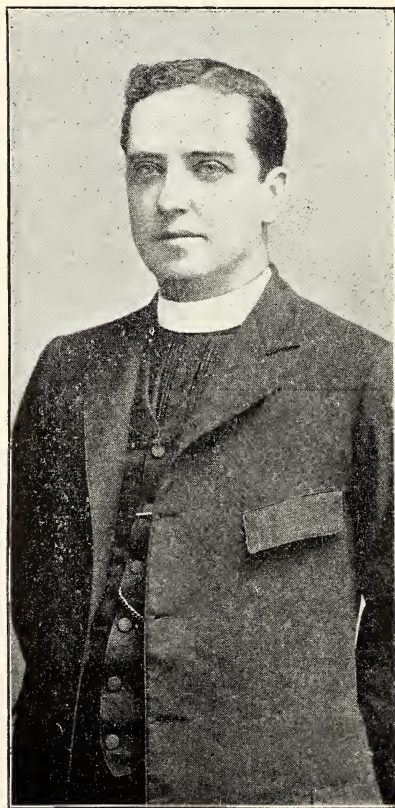
REV. JOSEPH A. EGAN.

Rev. Joseph A. Egan was born in Trenton, N. J., and studied at St. John's parochial school, and the College of the Sacred Heart, Vineland, N. J., receiving the degree of A. B. June 16, 1891. After the completion of his studies at St. Vincent's Seminary, Penn., he was ordained to the priesthood by Bishop Phelan, of Pittsburg, June 8, 1895. His first appointment was to Long Branch, assistant to Father Cantwell, and on October 1, 1895, he was

transferred to St. Peter's Church, New Brunswick, where he remained until June 8, 1899, when he was made pastor of Tom's River and Barnegat June 8, 1902. On January 8, 1903, he was changed to Laurel Springs, and Gibbsboro, the latter place being taken from his charge September 24, 1904.

REV. EDWARD J. EGAN.

Rev. Edward J. Egan, rector of the Holy Cross Church, Seabright, was born in Newton, Conn., December 12, 1860. He studied at the public schools



and Newton Academy, and prepared for the priesthood at St. Charles' College, Baltimore, and St. Joseph's Seminary, Troy, N. Y. Since his ordination at the Seminary, December 19, 1885, he has been a curate at the Churches of the Sacred Heart, Trenton and St. Mary's, Gloucester, and the rector of St. Joseph's parish, Sea Isle City, where he was stationed for four years. April 20, 1893, he was transferred to Seabright in succession to Rev. John H. Fox.

REV. JOSEPH ESSER.

Rev. Joseph Esser, a native of Germany, was born at Neuss, near Cologne, September 19, 1851, and was educated at the University of Bonn and the American College, Munster, and was ordained at Cologne, December 19, 1874. After serving faithfully as a curate to Father James P. Smith, at the Church of St. Paul of the Cross, Jersey City, he was appointed pastor of St. Nicholas' Church, Egg Harbor City, November 1, 1875. After a pastorate of nearly ten years, during which time he brought peace and prosperity to the parish, his death occurred April 27, 1885, and resulted from his being thrown accidentally from a carriage.

REV. NICHOLAS M. FREEMAN.

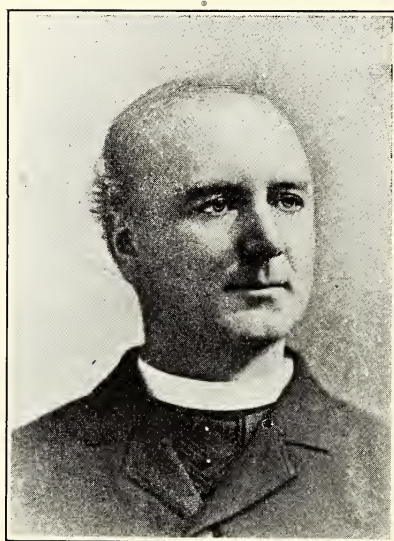
Rev. Nicholas M. Freeman was born in Hartford, Conn., August 11, 1860. He attended St. Peter's parochial school in that city and was prepared for college by the well-known Professor Cullen. Entering St. Charles' College, Md., September, 1875, he was graduated June, 1881, completed his theology, in St. Joseph's Seminary, Troy, N. Y., and was ordained by Archbishop Corrigan, December 19, 1885. He was sent to assist Very Reverend Anthony Smith at the Cathedral, Trenton, June 16, 1886, and remained until September, 1888, when he was appointed pastor of St. Joseph's Church, North Plainfield. After two years of successful work in North Plainfield, he was transferred to Millstone, and later on, he was sent to Junction and on February 1, 1895, he was appointed to Bound Brook, and remained there for only a month when he was changed to Metuchen, where his untimely death occurred from heart failure, September 9, 1895. His devoted friend and classmate, Father Bric, writing of him, says: "During his entire course of studies, Father Freeman was distinguished among his classmates for his excellent standing in all his classes. He was a most lovable character, sincere and outspoken against anything mean and low, and fearless in his defense of whatever was right and good."

REV. JOSEPH F. FLANAGAN.

Rev. Joseph F. Flanagan was born in Trenton, February 1, 1858, and received his collegiate education at St. Charles' College, Maryland and St. Vincent's College, Pennsylvania. He was ordained from St. Vincent's Seminary, June 19, 1884, and after a few months at Long Branch, he became assistant to Dean Fitzsimmons in Camden, December, 1884, remaining there until January, 1886, when he was appointed rector of Manchester and Lakewood. During the month of September in the same year he was sent to Jamesburg and for over twelve years he labored faithfully in this place, and on October 23, 1895, he was promoted to St. James' parish, Woodbridge, in succession to Father Devine. His death, which was rather sudden, occurred on the seventh of January, 1899.

VERY REV. DEAN P. FITZSIMMONS.

Very Rev. Peter J. Fitzsimmons was born near the town Virginia, County Cavan, Ireland, in 1840. He received his early education in the national school, and at the age of sixteen entered upon a classical course in a private academy. In 1859 he entered All Hallows' College, Dublin, and after three years came to America, entering the Grand Seminary in Quebec, Canada, and was ordained to the priesthood in December, 1863. His first mission was at Kingston, Ont., where he remained two years. He was then transferred to St. Anthony's, Camden, Diocese of Kingston, where he met with success, but owing to ill health and the severity of the climate, he was compelled to retire,



and then entered upon the mission of St. Joseph's Church, Jersey City, and two years later to the rectorship of Dover, N. J. Owing to continued ill health he was forced to take a trip to Europe, where he remained nearly a year. On his return he was appointed to St. John's Church, Trenton. Upon the death of Rev. John Mackin, the rector of St. John's, Rev. P. Byrne, was appointed to the vacancy, and Rev. Father Fitzsimmons was transferred to the Church of the Immaculate Conception, Camden, June, 1873. His career in Camden was very successful. He paid off a debt of \$40,000 on the church, completed the structure and the school, made improvements to the parochial residence and erected a Brothers' house on Seventh Street. The entire debt was cancelled in the Spring of 1893, and the church was consecrated May 28 of that year by the late Bishop O'Farrell. His last project was a parish hall with all the attractions. For over twenty-two years he served the parish, al-

ways eloquent, genial, big hearted, ever having an eye to the spiritual welfare of his flock. He passed to his reward August 31, 1895, in the fifty-sixth year of his age, and his body lies in a vault directly in front of the church. If a man is judged by his works Dean Fitzsimmons left much behind to commend him, and the people who have profited by his labors among them owe him a large debt of gratitude.

REV. WILLIAM J. FITZGERALD, J. C. D.

Rev. Dr. Fitzgerald was born at Halifax, N. S., Canada, October 3, 1857. His preparatory studies were made at the Normal School, Montreal, St. Hyacinth's College, St. Hyacinth; the Montreal College; and his theological course at the Grand Seminary, Montreal. December 20, 1884, he was ordained by Rt. Rev. Charles Fabre, D.D., Bishop of Montreal, and on December 20, 1884, he was appointed assistant to Father O'Grady, of St. Peter's Church, New Brunswick, where he worked zealously until the opening of the Catholic University at Washington, D. C., November, 1887, when he was among the first students to be enrolled in that famous seat of learning. April 7, 1891, he was assigned to the Sacred Heart Church, Mount Holly, temporarily, and on May 20, of the same year he was appointed pastor of St. John's Church, Lambertville. During his administration in this parish he erected the present beautiful church. But he resigned from the rectorship of the parish, and went to Rome, where he received the title of J. C. D., from the Pontifical Roman University, after completing the prescribed course of studies. He then journeyed to Jerusalem to complete his education in Biblical literature at the "L'Ecole Biblique" of the city. October 12, 1901, he was appointed pastor of St. Mary Magdalen's Church, Millville.

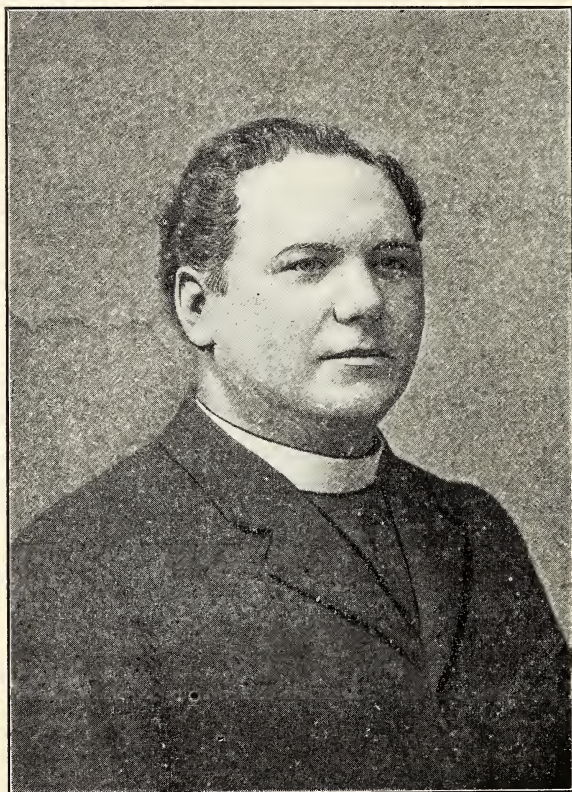
REV. MARTIN GESSNER.

Rev. Martin Gessner was born in Sonderhoff, Bavaria, November 10, 1837, and received his education at Mt. St. Mary's College, Md., and at Munich, Germany, and was ordained July 26, 1863. June 16, 1864, he was appointed pastor of Milville and his missionary field extended over all South Jersey—Bridgeton, Vineland, Egg Harbor, Cape May, Hammonton and Dennisville. He built the church at Milville in 1870, and the old rectory now used as a convent, the Church of the Immaculate Conception at Bridgeton in 1856, and St. Mary's Church, Cape May. He was transferred to St. Patrick's Church, Elizabeth, February 1, 1873, after seven years of zealous missionary work.

REV. CHARLES J. GIESE.

Rev. Charles J. Giese was born in Germany, September 20, 1849. Early in life he felt called upon to enter the priesthood and having decided to devote his energies to the church in the United States, he sailed for America and at once commenced to prepared for entrance into the Seminary. He was sent

to Paris to complete his theology and was ordained in that city, July 15, 1877, For several years he labored in the Church of St. Vincent de Paul, New York City, and was temporarily in charge of the churches at Lambertville and Avondale. May 14, 1881, Bishop Corrigan appointed him pastor of St. Mary's



Magdalene's Church, Millville, and for over twenty years he labored successfully in this parish, and left many monuments as evidences of his untiring zeal for the advancement of Catholicity, when he was transferred to the important Church of St. Mary's, Gloucester, October 11, 1891, where he still labors with his characteristic zeal and energy.

REV. WILLIAM A. GILFILLAN.

Rev. William A. Gilfillan was born in Milford, Mass., November 22, 1869, and after he was graduated from the Holy Cross College, Worcester, with the class of 1891, he entered the Grand Seminary, Montreal, and was ordained in

the Cathedral of that city, December 22, 1894. He was a curate at the Cathedral, Portland, Me., 1895 and 1896; at Clinton, Mass., 1897 and 1898; at Chicopee, Mass., three and a half years; at North Adams, and at St. Mary's Cathedral, Trenton from 1902 until June 1905, when he was appointed pastor at Beach Haven, and in November of the same year established a mission at Brown's Mills in the Pines.

REV. DANIEL P. GEOGHEGAN.

Rev. Daniel P. Geoghegan, a native of Utica, N. Y., was born August 9, 1856, and shortly afterwards became a resident of New York. Entering St. Francis Xavier's College, he completed his education at the College of the Holy Cross, Worcester, Mass., and was graduated with the class of 1884. He studied theology at Seton Hall, the College of the Sacred Heart, Vineland, and St. Mary's Seminary, Baltimore, and was ordained by Cardinal Gibbons, December 17, 1887. He served as curate at Perth Amboy, Phillipsburg and South Amboy, and became pastor of St. Mary's Church, New Monmouth, November 5, 1894. The sudden death of his mother and only sister, shortly after his appointment, so preyed upon his mind, that he became morose and resigned his charge, retiring to St. Mary's Hospital, Brooklyn where he died January 17, 1895.

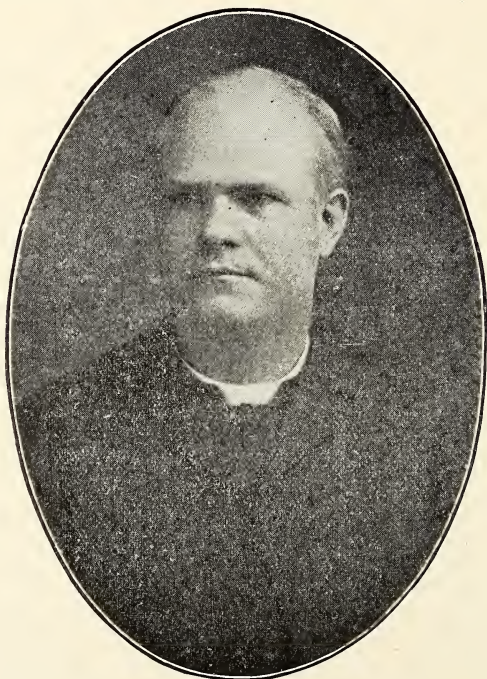
REV. JOHN GAMMELL.

Rev. John Gammell was born in Philipsburg, N. J. December 28, 1861, and was one of the honor men of the class of 1883 at Seton Hall College. Upon the completion of the first year of theology at the same institution, he went to Collegio Brignole-Sale, Genoa, Italy, and was ordained in that city, June 15, 1889. He served as curate at St. Peter's Church, New Brunswick, Church of the Immaculate Conception, Camden, St. Mary's Church, Bordentown, the Cathedral, Trenton, and was pastor of Oxford, East Millstone, Bridgeton, Vineland, and is at present pastor of Lawrenceville and chaplain at the Home of Aged in the same town.

REV. JOHN J. GRIFFIN.

The Rev. John J. Griffin, rector of St. James', Woodbridge, was born in "little old New York" on January 1, 1856. After attending the parochial school of Transfiguration Church, he passed to St. Francis Xavier's College and was graduated in 1876. St. Joseph's Seminary, Troy, N. Y., claimed him as a Seminarian for three years and the Grand Seminary, Montreal, for one year, when he was ordained by Bishop O'Farrell in St. Mary's Cathedral, February 17, 1883. His first pastoral charge was High Bridge in January, 1886, together with the Missions of Clinton and Flemington. Purchasing additional property, the first rectory at High Bridge was built by him in the Summer of 1891. After six and a half years spent in the arduous work of the Missions,

he was promoted to St. Paul's, Burlington, in July, '1892. A new property for future purposes was at once purchased, also a cemetery of eleven acres adjacent to the city. Notwithstanding the stagnation in business which prevailed throughout the United States at this period and was especially noticeable in

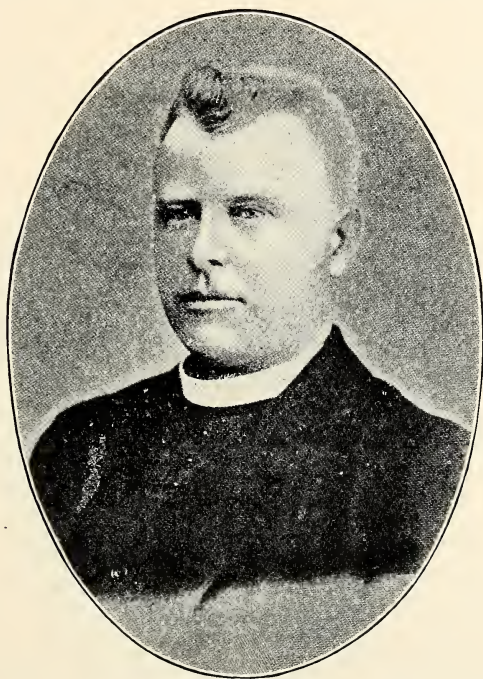


Burlington, the Rev. Rector succeeded in paying four thousand dollars on debt and new property in addition to various improvements. Invited to Woodbridge in January, 1899, at the death of the Rev. Joseph Flanagan, Father Griffin has doubled the church realty and is now building a ten thousand dollar school.

REV. M. L. GLENNON.

Rev. Michael L. Glennon was born at Crohan, County Cavan, Ireland, September 2, 1852. At thirteen he began his classics at Castle Rahan under Mr. Travis' where he remained four years. On May 20, 1870, he landed in New York, and after a two years intermission during which time he worked by day and studied by night, he entered the Seminary of the Holy Angels, Niagara Falls. Here he completed his philosophy in two years, and in September, 1873, was admitted to the Seminary at Seton Hall, South Orange, N. J. Having finished his theological course with great honor, he was ordained by

Bishop Corrigan on May 27, 1877, and celebrated his first Mass at St. Joseph's Church, Newark, N. J. His first appointment was that of curate to Rev. P. E. Smythe, of St. Bridget's Church, Jersey City. Whilst here his kindness of heart won for him many friends, especially among the children and it was for their special benefit he prepared "A Simple, Orderly and Comprehensive Catechism of the Christian Religion." Father Glennon remained as curate at St. Bridget's till the beginning of 1879, when he was transferred to Morrisville (now Everett), where he was commissioned to form a parish and build a church. This he accomplished and whilst doing so made his temporary home with Father Kane, of Red Bank. The church he dedicated to St. Catherine of Genoa. In the Spring of 1880, Bishop Corrigan appointed him to the parish of Asbury Park, with Morrisville as a Mission station. Here he was called upon

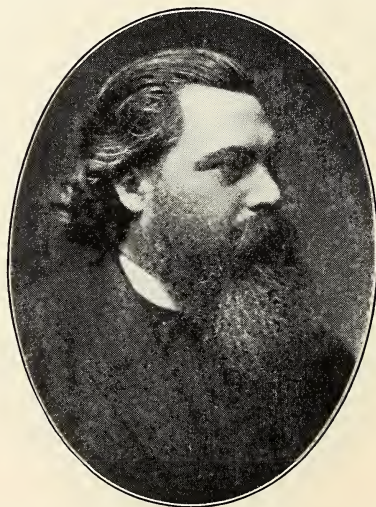


to complete the church left unfinished by Father Walsh. Here he remained till his death and his pastorate covered a period of seventeen years during which time he occupied himself in laboring for the good of his people and by his unfailing kindness of heart and sociability endeared himself to all who knew him. For some years he continued to serve the Morrisville church until it was transferred to another parish, when he took up the Mission of Manchester (now Lakehurst). Later he was relieved of this charge and then he opened the two new Missions of Ocean Beach (now Belmar) and Spring

Lake, at both of which places he formed parishes, and built neat little churches and attended Spring Lake as a regular weekly Mission for fifteen years, Summer and Winter. In 1896 he built the present beautiful rectory, after having lived for many years at the home of Miss B. Smyth, directly opposite the church. Father Glennon died at Killarney, October 15, 1900, during a trip he was making for his health. His remains were returned to this country, and after a solemn service April 19, 1901, were interred in Mt. Calvary cemetery, Asbury Park, which he himself had planned and plotted. All the services held in his honor were public manifestations of the esteem and regard he had won for himself from the community in which he lived. That his entrance into the Community of the Saints was equally as grand is the wish of all who knew him.

REV. THEODOSIUS J. GOTH.

Rev. Theodosius J. Goth is a native of Ringsheim, Baden, Germany, and was born in 1849. He became a member of the Benedictine Order while studying at St. Vincent's College, and was ordained December 21, 1872.



Previous to his coming to the Diocese of Trenton, he was the director of St. Vincent's Scholasticate, Vice President of St. Benedict's College, Atchison, Kansas, and professor of the post-graduate course at St. Vincent's College, Penn. For ten years he has been pastor of St. Peter's Church, Riverside.

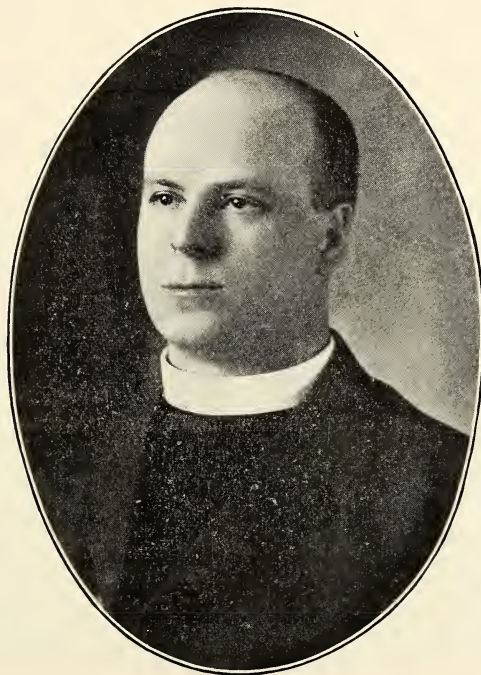
REV. EDWARD C. GRIFFIN, D.D.

Rev. Dr. Griffin was born in Philadelphia, February 11, 1881, and studied at the College of St. Joseph, in that city and at the Seminary of Brignole-Sale, Italy. He received the degree of Doctor of Divinity from the University of

Genoa and was ordained there June 17, 1905. He has been stationed at St. Mary's Cathedral since his ordination, and besides having charge of the choir, is also assistant secretary of Bishop McFaul.

REV. PETER J. HART.

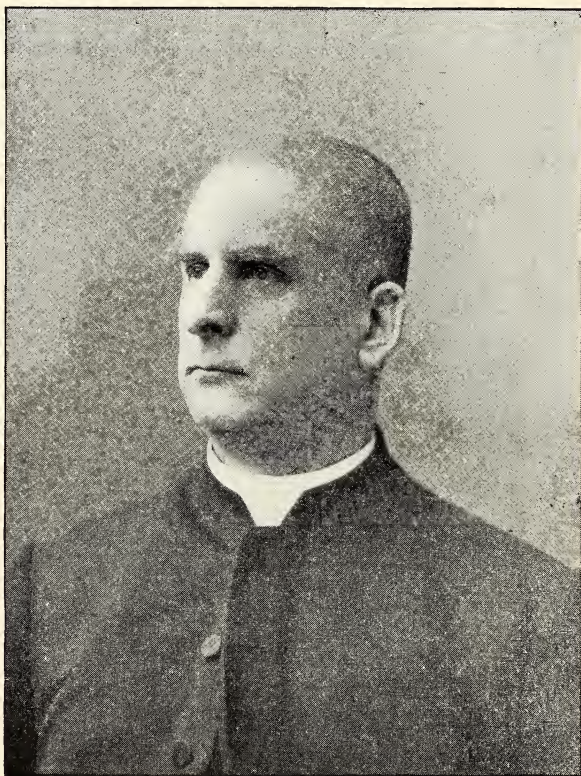
Rev. Peter J. Hart was born near Allentown, Monmouth County, New Jersey, October 26, 1869. He studied for three years at St. Charles' College, Ellicott City, Md., and then entered Seton Hall College, graduating with the class of 1891. When he completed his studies in St. Mary's Seminary, Baltimore, he was ordained at the Cathedral in Trenton, by Bishop McFaul, June 29, 1896. His first Mission was at St. Mary's, Gloucester, as assistant to



Father McCormack, where he remained until May, 1898, when he was transferred to South Amboy as assistant to Father John Brady. In November, 1899, he was appointed administrator of St. Mary's parish, Lambertville, during the absence of Father William Fitzgerald, and in June, 1900, he was sent to take charge of St. Augustine's Church, Ocean City, remaining there until October of the same year when he became pastor of the Sacred Heart Church, Mount Holly.

REV. THADDEUS HOGAN.

The Rev. Thaddeus Hogan, pastor of the Sacred Heart Church, Trenton, the subject of this brief sketch, belongs to an old and respected family in the County of Limerick. He was born May 17, 1843. After a brief classical training under Professor Maher, he entered the Cistercian College of Mount Melleray. Having finished his classical course at Melleray, the young Levite entered in the early sixties All Hallows' College. In 1865 Father Hogan having completed with honor his theological course and having just reached the



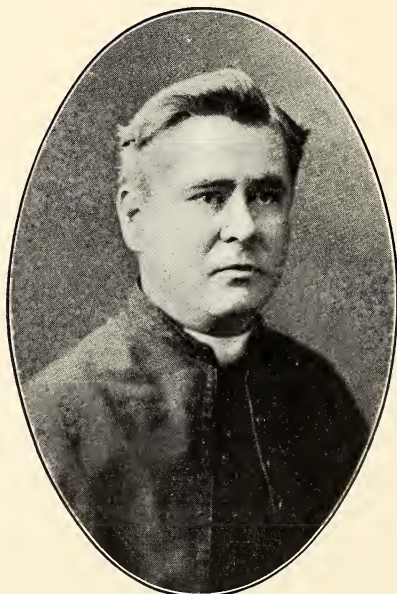
age established, was ordained a priest on the feast of Sts. Peter and Paul, June 29, 1865. The following September he set out with several of his clerical companions, to raise the standard of Catholicity in the very extremes of English possessions, but the severity of the Australian climate made sad havoc with his strength and at his own request he was recalled, returning to Europe in 1868. He visited Rome, spent some time on the continent and was appointed to the Dublin Diocese, but he had hardly begun

to feel the benefits of his native clime when he was sent to New York City, Here he was appointed assistant to the Rev. Monsignor Quinn, of St. Peter's parish, where he labored unceasingly and with happy results in that section of the city. His next appointment was to the Immaculate Conception, Camden, as curate to Rev. Father Byrnes. He was removed from Camden in 1871 when the late Archbishop Corrigan, recognizing and appreciating the worth of this zealous young priest, made him pastor of Mount Holly, which was at that time a prosperous and desirable place. Father Hogan's work here is well known, he built the beautiful church which he had barely completed when he was appointed to take charge of St. Pius' Church, East Newark. In November, 1874, he entered on his pastoral duties amongst the people of East Newark, where he labored with energy and success. He renovated the church, built a beautiful school, advanced the education of the pupils and trained the youth of the parish by example as well as by precept and after a lapse of twenty-eight years his memory in the hearts of the people of that parish is still fresh and his name a household word. In 1878 we find Father Hogan appointed pastor of St. John's, Trenton, the oldest Catholic Church in the city. His valuable and devoted assistant, the Rev. Thomas Quinn (for years pastor of St. Paul's Church, Jersey City), accompanied him from East Newark to continue his assistant-ship in the Capitol, where he remained until the division of the Diocese. In 1883 during the Rev. Pastor's absence at the New York Provincial Council, the old St. John's was destroyed by fire. The Rev. J. Devine, of New Brunswick, was then assistant pastor, and in his own energetic and quiet way he religiously and courageously succeeded in removing the Blessed Sacrament and sacred vessels midst smoke and flame. The pastor was immediately summoned and the small hours of the morning bore testimony of his return to a scene that rent his very soul. He did not however dally over the ruins of that which was once a grand and imposing temple, but set to work with a will, even begging from door to door, and collecting from parish to parish to procure funds to commence the magnificent structure of massive grey stone, which rose within a brief space of time upon the ashes of the ruined church. Father Hogan changed the name of St. John's to that of the Sacred Heart, and to-day this ideal and perfect church expresses a hymn of praise and adoration in stone. The rectory and Catholic Club on either side of the church are likewise evidences of Father Hogan's good taste in architecture and expresses well his solid judgment and refinement. His parochial school has a standing second to none in the state, and under his own supervision the school duties go on like the works of a clock. There are fourteen religious teachers in the parochial school and academy, and the pupils pass from the academy into the Normal school without examination. During 1905 Father Hogan purchased the attractive and valuable property adjoining the church and academy on which he intends to build in the near future a grand high school after the same style of architecture as the other buildings on the property.

THE CATHOLIC CHURCH

REV. MICHAEL J. HAGERTY.

Rev. Dr. Haggerty was born in Camden, N. J., October 1, 1867, and edu-

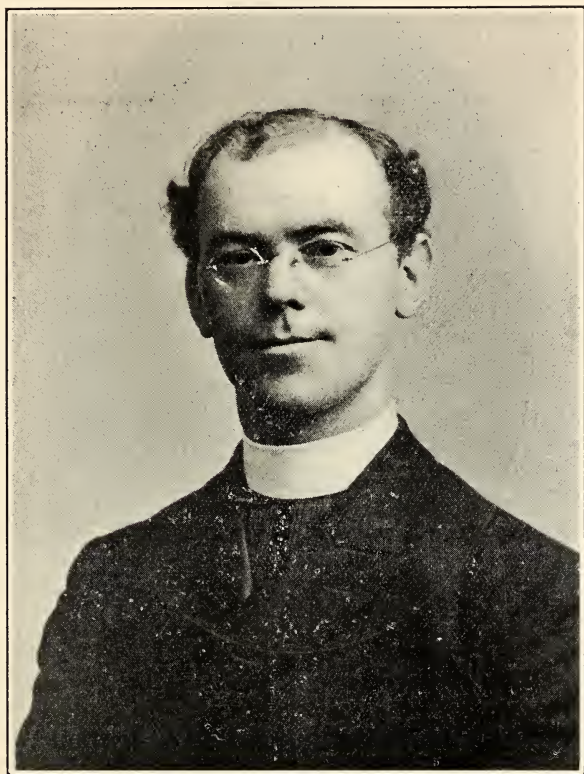


cated at the German School of Sts. Peter and Paul's Church, and at St. Mary's School, under the Brothers of the Holy Cross, in his native city, and at St. Augustine's School, Philadelphia, under the Christian Brothers. In 1886 he entered the College of the Sacred Heart, Vineland, and after his graduation, in 1899, he was sent to Collegio Brignole-Sale, Genoa, and was ordained from that institution by Archbishop Reggio, May 19, 1894. Shortly afterwards he received the title of D.D., from the College of St. Thomas of Aquin. Upon his return to America he was stationed at St. Mary's Cathedral, Trenton, until February, 1896, when he was appointed pastor of St. Alphonsus' Church, Hopewell, and the Missions of Pennington and Lawrenceville, and on February 26, 1897, he was sent to St. Ann's Church, Junction, where he remained until May 28, 1901, when he became rector of the Immaculate Conception Church, Bridgeton.

REV. J. F. HENDRICKS.

Rev J. F. Hendricks was born in Limerick, Ireland, and received his education at Carlow College and at the English College, Valladolid. At the request of the Very Rev. James A. McFaul, Administrator Apostolic of the

Diocese of Trenton, he was ordained on the 29th of June, 1894, at St. John's University, Collegeville, Minnesota. He was assistant at the Sacred Heart

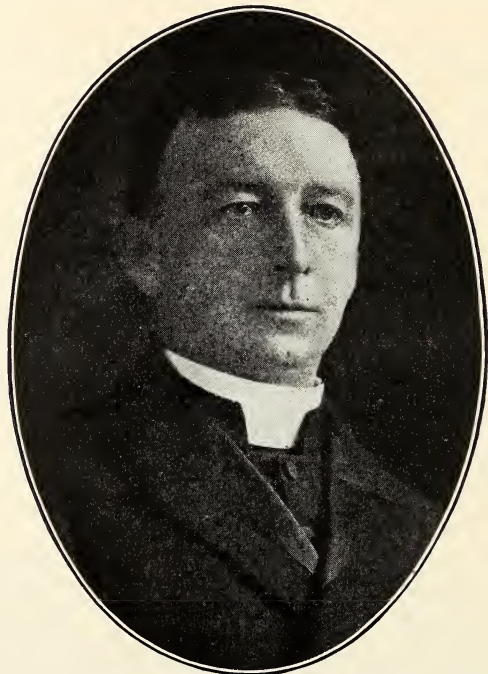


Church, Trenton and the Immaculate Conception, Camden. In 1901 he was appointed rector of the Sacred Heart Church, Riverton.

REV. THOMAS B. HEALY.

Rev. Thomas B. Healy was born in Tompkinsville, Staten Island, December 27, 1859. He studied at the College of St. Francis Xavier, New York, and at Seton Hall, South Orange, graduating from the latter institution with the degree of A. B., June 1883. After completing his theological course at the Grand Seminary, Montreal, Canada, and the Seminary of the Sacred Heart, Vineland, N. J., he was ordained to the priesthood by Bishop O'Farrell

March 5, 1887, at the college chapel in Vineland. A curacy of two years and eight months, at the Church of the Sacred Heart, Trenton, preceded his appointment to the rectorship of Lakewood. The wonderful transformation



that has taken place in the church property at this resort within the past few years is entirely due to the hard labors of Father Healy.

REV. THOMAS M. KILLEEN.

Rev. Thomas M. Killeen was born in New York City, November 3, 1834, and was the first student who was graduated from St. Francis' Xavier's College. His theological studies were made at the Propaganda, Rome, and he was ordained in Newark by Bishop Bayley, December 6, 1860. He was an assistant at St. James', Newark, St. Mary's, Jersey City and St. John's, Paterson, previous to his appointment as first resident pastor of Red Bank in 1863. He was transferred in 1867 to Newark and was pastor of St. John's until August, 1876, when he became rector of St. Mary's Church, Bayonne, and in July, 1896, he retired from the active duties of the ministry.

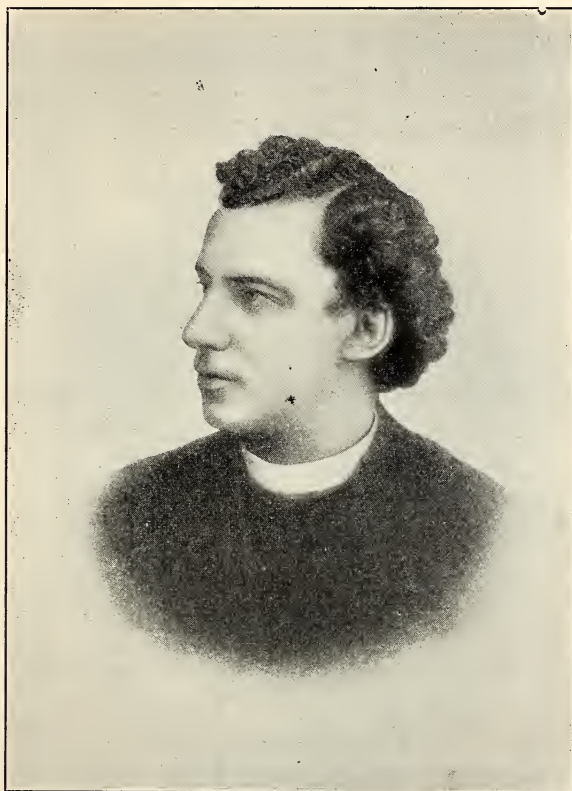
REV. CHARLES F. KANE.

Rev. Charles F. Kane was born in Newark, N. J., 1862, and made his collegiate studies at St. Charles' College, Md., and Seton Hall, graduating

from the later institution with the class of 1883. His theological course was made at the Grand Seminary, Montreal, and the Seminary of the Sacred Heart, Vineland, and he was ordained at Trenton, December 19, 1885. He was appointed pastor of Glassboro in 1886, where he died in the early part of 1888.

REV. ENGLEBERT KARS.

Rev. Englebert Kars was born in Venlo, Holland, about sixty years ago, and after completing his studies at the American College, Louvain, was ordained at Mechlen, Belgium. His first appointment in America was to the Church of



St. Boniface, Paterson, as assistant to Father Hens, where he remained for a short time, when he was made pastor of St. Mary's Church, Gloucester in 1873. He died May 3, 1886, mourned by priests and people.

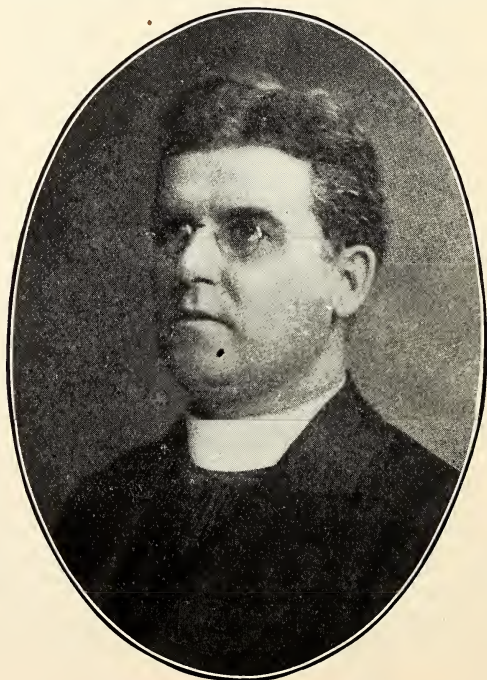
THE CATHOLIC CHURCH

REV. JOHN J. KENNEY.

Rev. John J. Kenney was born in New York, June 17, 1861, and was graduated from Manhattan College in that city with the class of 1883. His philosophical and theological studies were made at the Seminaries of Troy and the Sacred Heart, Vineland respectively, and he was ordained at the Cathedral, Brooklyn, by Bishop Loughlin, August 25, 1885. He served at churches in Brooklyn and Green Bay, in care of the Fathers of Mercy until 1891, when he was affiliated with the Diocese of Trenton, and acted as curate at Long Branch, New Brunswick, and the Cathedral. November 1, 1895, he was sent to Hampton Junction to replace Father Norris, and January 24, he died at St. Francis' Hospital, Trenton.

REV. JOSEPH KEUPER.

Rev. Joseph Keuper was born in Trenton, N. J., February 13, 1861, and attended the parochial school of St. Francis' German Church, that city, in his boyhood days. After completing his studies in St. Vincent's Abbey, Latrobe,



Pa., he was ordained to the priesthood by Bishop O'Farrell, June 26, 1891, at St. Mary's Cathedral, Trenton, and immediately sent to assist Father Joseph Thurnes, rector of St. Francis' Church, Trenton, with whom he remained

until November of the same year when he was transferred to Phillipsburg as assistant to Rev. Robert E. Burke. He was appointed pastor of St. Joseph's Church, High Bridge, and the Missions of Clinton and Flemington, June, 1892, and in September, 1893, he returned to Phillipsburg, to assist at the churches of Oxford and Belvedere, which owing to financial difficulties were unable to support a resident pastor. In March, 1894, Father Keuper was appointed the first resident pastor of Hopewell, with Missions at Pennington and Lawrenceville, and in September of the same year he was sent to Mount Holly, where he labored successfully until April 20, 1896, when he became rector of the German Church of St. John the Baptist, New Brunswick, N. J., where he still continues to work with the zeal and energy of an apostle.

REV. MICHAEL E. KANE.

Rev. Michael E. Kane was born in Newark, N. J., August 24, 1836, and made his studies in Seton Hall, where he was ordained June 24, 1865. His first Mission was assistant at St. James' Church, Newark, and in September, 1866, he was made pastor of St. Mary's Church, Elizabeth, where he remained for five years, when he again returned to St. James' Church as pastor until July 1, 1876, when he was appointed to the charge of St. James' Church, Red Bank. During his pastorate he paid off all the debt of the church, built a parochial school and purchased the land upon which the present handsome edifice is built. He died April 4, 1891.

VERY REV. DEAN KIVELITZ.

Very Rev. Frederick Kivelitz was born June 28, 1844, in the City of Neuss, in Rhenish Prussia, Germany. His studies were made in the Frederick William Gymnasium of his native city, and after passing a severe examination of abiturients, he was graduated in 1866, and went to the University of Louvain, Belgium, entered the American College of the same institution to study theology and was ordained a priest, May 24, 1869 in Mechlin, Belgium. On August 25, 1869, he arrived in America and was appointed assistant at St. Peter's Church, Jersey City, but after three weeks he was transferred to St. John's Church, Newark, and again in February, 1870, he was sent as assistant to St. Patrick's Cathedral, Newark. On January 9, 1871, he was sent to Freehold, and enjoys to-day the distinction of being the only priest in the Diocese of Trenton, who was appointed pastor of his parish by the illustrious Archbishop Bayley. No words can portray the character of this saintly and learned priest more adequately than those from the pen of Father Cantwell in the "Glad Tidings" of December, 1895. It is Dean Kivelitz now: For over twenty years Dean Kivelitz has been stationed at Freehold and for many years his jurisdiction, as well as his labors, extended over a great section of Monmouth County, and even into the neighboring County of Middlesex. He built the churches at Freehold, Bradevelt, Jamesburg, Perrineville and Colt's Neck. Ever faithful to the scattered flock committed to his care, no journey

was too long, no labor too difficult for this good shepherd. His delight was the care of his people, his sole thought the ministrations of his sacred calling. If there is any priestly virtue that may be singled out from the many that shine in his life, it is his attention to the religious instruction of children, his love for the lambs of the flock. Almost every day in the week catechism classes were appointed for different sections of his extended parish, and these he never allowed anything to interfere with. He travelled to them sometimes by carriage, but always with an overflowing joy in the performance of the

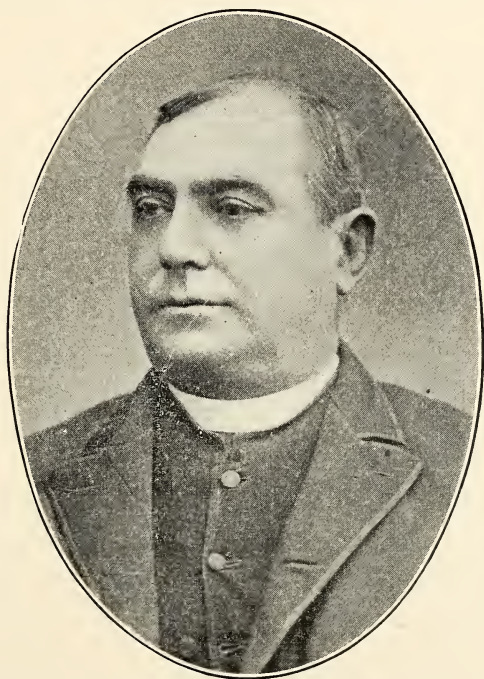


agreeable duty. His thought was to plant the seeds of the faith, to nourish the tender shootings: grown strong they could better resist the bitter winds and biting frosts. The children have grown up to call him blessed. No child ever left his care uninstructed in the truths of the faith. The honor that has so fittingly come to him is a tribute from his Bishop; the crown that awaits him in eternity will be God's tribute, to this faithful, pious and zealous priest.

VERY REV. JOHN A. KELLY, V. G.

The Very Rev. John A. Kelly, second Vicar General of the Diocese of Trenton and pastor of St. Mary's Church, South Amboy, was born in Brooklyn, N. Y., March 23, 1830. At the age of fifteen, he entered St. John's College, Fordham, which at that time was under the charge of the secular clergy, and graduated from this institution, one of the honor men, in the year 1851.

In the same year, he entered the Seminary of St. Joseph, Troy, N. Y., and was ordained priest for the then new diocese of Newark, by Archbishop Hughes on the 17th of August, 1854. Immediately after his ordination he was sent to Madison and remained there only two months when he was appointed to South Amboy, October 17, 1854. South Amboy at that time was a small settlement, and the few Catholics who worked on the freight docks of the old Camden and Amboy railroad, were hardly able to procure more than the necessities of life. Father Kelly set an ounce to work, to enlarge the church, and procure more property, and as he had charge of all Monmouth County, with the exception of Freehold, and Ocean County also, he visited different sections weekly, to attend the spiritual needs of those under his charge, and purchased



property or erected church buildings, wherever he could gather together a few Catholics. The bigotry of the people was so intense in Monmouth County, that the first church erected in Long Branch, had to be constructed in New York and carried piece by piece from that city, and a staff of builders brought also to put it together, as no one would work for a Catholic priest. He built a church at Red Bank and occasionally said Mass at Morrisville, a short distance away. Matawan, or as it was called at that time, Middletown Point, was known for its hatred of Catholics. The feeling was shown on one occasion when an attempt was made upon the life of Father Callan. This good

priest, being somewhat distant with the people, and dignified in his manner of acting with them, was not calculated to win their sympathies, and so, when Father Kelly, with a smiling countenance, a hearty handshake and a kindly word for every person, whether of his own faith or not, came into their midst, a committee of the more enlightened and generous hearted Protestants waited upon him and said: "Mr. Kelly, if the Irish had only called a sociable dominie like you before this, and if you will continue to notice and speak to those who don't go to your church, there will be a better feeling in this place." The after results show that Father Kelly's good natured disposition did much to destroy the bitter feeling that existed when he first went to Monmouth County. He erected the brick church, which was used for the Catholics of Keyport and vicinity until the present St. Joseph's edifice was completed in 1880. As the towns begun to grow and the labors of Father Kelly to increase with the advance of Catholicity, congregation after congregation was established, until to-day we find in the original parish, which extended from South Amboy to Tom's River, over twenty churches, and thirty priests attending the spiritual demands in the vineyard that Father Kelly labored alone in, fifty years ago. In South Amboy he erected a beautiful church which has been occupied for thirty years, and with a keen foresight of future needs, purchased ground for different purposes, so that without doubt, there is to-day no church in the state that has so much ground for the different ecclesiastical buildings, as has St. Mary's Church, South Amboy. In 1885 he introduced the Sisters of Mercy to teach in the parochial school and at the Synod held in Trenton, December 14, 1886, he was appointed Dean of the northern part of the Diocese. After the death of Father Smith, Bishop O'Farrell selected him for Vicar General of the Diocese, a selection that gave as much satisfaction to the priests, as to the good people of his own parish. February 27, 1891, Father Kelly passed to his eternal reward mourned by all classes as a model priest, and his remains rest in the parish cemetery. He often prided himself on the fact that in the almost thirty-eight years of his ministry, he had never been absent one Sunday or one holy day from his parish, or ever been deprived of the blessing of celebrating Mass on those days for the people committed to his care.

REV. DENNIS S. KELLY.

Rev. Dennis S. Kelly was born in Lambertville, N. J., December 1, 1863, and made his preparatory studies at St. Charles' College, Md., and his theological course at St. Mary's Seminary, Baltimore. He was ordained in St. Joseph's Chapel, adjoining the Seminary by Bishop Curtis, May 1, 1895, and was appointed assistant to Father McCormack at Gloucester, where he remained until June, 1896, when he was transferred to the Sacred Heart Church, Trenton. June, 1899, he became pastor of the Church of St. Rose, Oxford, and on November 15, 1900, he succeeded Father Degan as rector of the Church of Our Lady Star of the Sea, Cape May.

REV. PETER J. KELLEY.

Rev. Peter J. Kelley was born in Trenton, N. J., December 1, 1863, and is a graduate of Mount St. Mary's College, Emmitsburg. He was ordained at Trenton by Bishop McFaul September 21, 1895, after having completed his theology at St. Mary's Seminary, Baltimore. He was a curate at Freehold, at the Church of the Sacred Heart, Trenton, Perth Amboy and New Brunswick and a pastor at East Millstone and Allentown. At the present time he is pastor at Oxford Furnace.

REV. JOHN A. LAWRENCE.

Father Lawrence was born in New Brunswick, N. J., on June 5, 1860. After some years in the parochial school, he attended St. Francis Xavier's College, New York City, going every day to and from that institution to the home of his parents in New Brunswick. Later on he entered Seton Hall College, and was graduated from that institution, which has been the fruitful nursery of New Jersey's priesthood. He then went to the Grand Seminary, Montreal, where he finished his theological studies. He was ordained to the priesthood, December 19, 1885, a day that witnessed the ordination of seven priests for the Diocese of Trenton. Father Lawrence was sent to South Amboy as assistant to the Very Rev. John A. Kelly. His first pastorate was Washington, Warren County. Afterwards he became rector of St. Gabriel's Church, Bradevelt, Monmouth County. In both of these parishes, Father Lawrence performed hard missionary work.

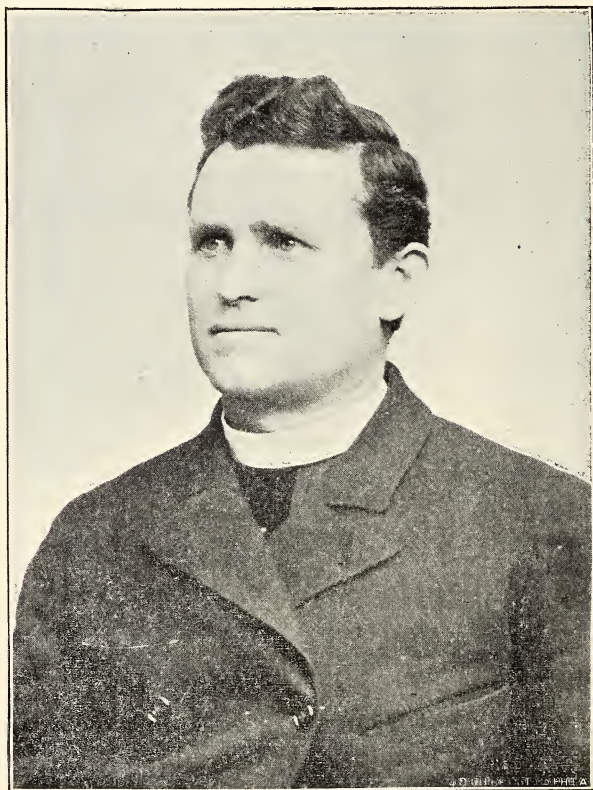
REV. HUGH LANE.

Father Lane was born in Clonmel, County Tipperary, Ireland, August 15, 1821. As a boy he attended an endowed school of Trinity and afterward went to Waterford College. He completed his studies in Philadelphia at the Seminary of St. Charles Borromeo and was ordained June 2, 1844, by Bishop Kenrick. His first Mission was at Chambersburg, Penn., and his second at Pottsville. From 1845 until 1848, he was an assistant at St. Philip Neri's, Philadelphia, and from then until 1853 he was stationed at Burlington, Bordentown and other points nearby, the southern portion of New Jersey being then included in the Diocese of Philadelphia. Early in 1853 he was assigned by the Venerable Bishop Neumann to organize the parish of St. Theresa, and from then until his death, April 5, 1892, the history of that parish is practically the biography of Father Lane.

REV. WALTER T. LEAHY.

Rev. Walter T. Leahy, the present pastor of St. Paul's Church, Princeton, was born in Piermont, Rockland County, N. Y., October 29, 1858. He commenced the classics at St. Benedict's College, Newark, N. J., and completed them in St. Vincent's, Beatty, Penn. June, 1880, he entered the Benedictine Order and became a professed monk at St. Vincent's Abbey. He studied theology at St. Vincent's Seminary and at St.

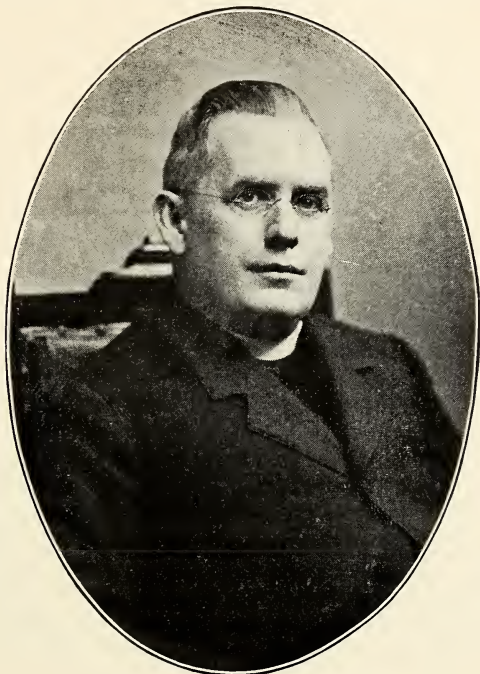
Mary's College, Belmont, N. C., where he was ordained by Bishop Northrop, of Charleston, S. C., December 19, 1885. For several years he taught at St. Vincent's Penn., St. Mary's College, N. C., Richmond, Va., and at St. Benedict's College, Newark, and also did missionary work in Florida and North Carolina. Entering the Diocese of Trenton, May, 1892, he



served as a curate at Asbury Park until the following October, when he was sent to Perth Amboy to assist Father P. L. Connolly. In February, 1893, when serious troubles had arisen at Swedesboro between the pastor and congregation on the one side against the authority of the Bishop, he was sent to adjust matters and appointed pastor, and although for a long time his position was a most difficult one, yet by patience and prudence, he succeeded in upholding authority, and making the parish one of the most flourishing in the southern part of Jersey. During his pastorate he built a rectory, enlarged and decorated the church, and made many improvements at Woodstown, where he built the present rectory, and the sorrow of the people of the congregation was universal when he was transferred to Princeton, May 10, 1904.

REV. WILLIAM H. LYNCH.

The Rev. William H. Lynch was born August 5, 1859, in New Brunswick, N. J. He entered St. Charles' College, Ellicott City, Md., September, 1875, remaining there for four years. In September, 1879, he took up his studies in Seton Hall College, South Orange, N. J., and was ordained by the late Rt. Rev. Bishop Wigger in St. Patrick's Cathedral, Newark, N. J., On June 7,



1884. He was an assistant priest in Seabright, Gloucester, and St. Mary's Cathedral, Trenton, and served as rector in Camden, N. J., where he built the Church of the Sacred Heart, the rectory at Broadway and Ferry Avenue. He also was located as pastor in Keyport, Allentown and Salem. His present charge is St. John's parish, Lambertville, N. J.

REV. STEPHEN M. LYONS.

Rev. Stephen M. Lyons was born at Latrobe, Westmoreland County, Pa., November 4, 1850. He was educated at St. Vincent's Benedictine College, near that city and was ordained priest by the Rt. Rev. John Tuigg, Bishop of Pittsburg, April 23, 1878, and celebrated his first Mass in St. Vincent's Abbey Church, May 5, 1878. For seventeen years he labored with unremitting zeal and fidelity with the Benedictine Fathers, as rector of St. Mary's College, Bel-

mont, N. C., and St. Bede's College, Peru, Ill., and as pastor of St. Benedict's Church, Baltimore, Md., and St. Malachy's Church, Creston, Iowa. In 1895 he came to New Jersey and was appointed administrator of the Church of the Immaculate Conception, Camden, after the death of Dean Fitzsimmons;

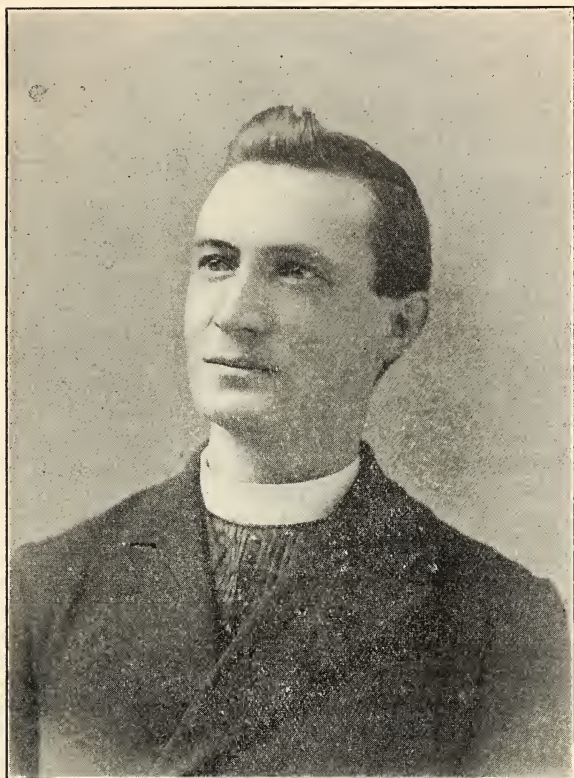


and toward the end of the year he was sent to Mount Holly, where he remained until October 2, 1900, when he became rector of St. Mary's Church, Salem, always a successful financier and a model priest.

REV. WILLIAM H. MILLER.

Rev. William H. Miller was born in South Amboy, September 20, 1863. He was graduated from Seton Hall with the class of 1884, and studied theology at Seton Hall, Vineland, and at St. Mary's Seminary, Baltimore, and was ordained by Cardinal Gibbons, December 17, 1887. His first appointment was to his native parish as assistant to Vicar General Kelly. July, 1889, he was transferred to the Church of the Immaculate Conception, Camden, and on

January 30, 1890, he was sent to New Brunswick to assist Monsignor O'Grady. He remained at New Brunswick until April 17, 1893, when Bishop O'Farrell



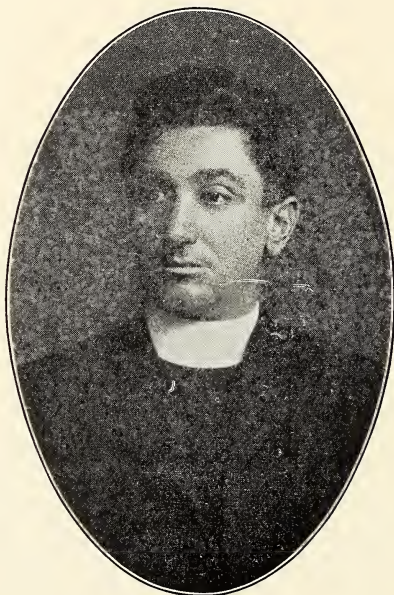
appointed him pastor of St. Joseph's Church, North Plainfield. Whilst pastor of Plainfield he was placed in temporary charge of Spring Lake and by his executive abilities formed it into a separate parish. Father Miller has done quiet but most effective work in North Plainfield and has always been a true friend to the Sisters of Mercy in their difficult but successful work in that section. A zealous and self-sacrificing priest, his good example and many virtues have made him a model for priests and people. Father Miller is also an excellent musician, especially in church music and was formerly a leader of the Diocesan Clerical Choir.

W. T. L.

REV. THOMAS J. M'LAUGHLIN.

Rev. Thomas J. McLaughlin was born in Trenton, N. J., December 2, 1865, and made his preparatory studies at the College of the Sacred Heart,

Vineland, N. J. His theological studies were made at St. Mary's Seminary, Baltimore, and at the Collegio, Brignole-Sale, Italy, and he was ordained by Bishop O'Farrell in St. Mary's Cathedral, Trenton, December 22, 1893. After serving as a curate at the Immaculate Conception Church, Camden, for a

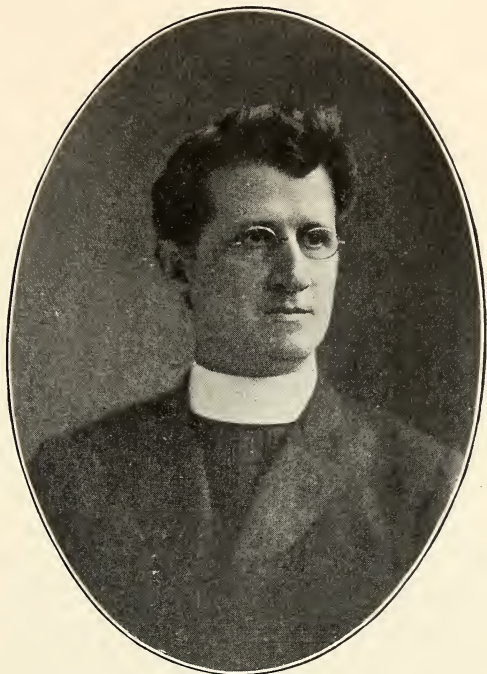


month, he was given charge of Oxford and Belvidere, and a year and a half later he was sent to Allentown, N. J. January, 1897, he was transferred to Spring Lake and Belmar, at the former of which places he still carries on his successful ministrations.

REV. WILLIAM J. MCCONNELL.

On November 12, 1869, Rev. William J. McConnell was born at Lambertville, N. J. In 1873 he was taken by his parents to North Chatham, N. Y., where he began his studies in the village school. After five years they returned to Lambertville where he continued at school till he was sixteen—the last three years being in the newly opened parochial school conducted by the Sisters of Mercy. In 1886 he went to Sacred Heart College, Vineland, where he remained two years. Thence he went to St. Charles' Collge, Ellicott City, for a year, and then to Mt. St. Mary's, Emmitsburg, Md., "The Cradle of Bishops," where, after a four years' course he was graduated in 1893. The Rt. Rev. Bishop then sent him to the Royal Imperial University, Innsbruck,

Austria. Here he was ordained July 26, 1896, and after still another year at the University, he returned to America. Father McConnell was curate at



West End for five months, curate at Bordentown, three years, and pastor for five years at Oxford, N. J. At present he is the beloved rector of Belmar.

REV. PATRICK M'GOVERN.

Rev. Patrick McGovern, the first resident pastor of St. Joseph's Church, Keyport, was born in New York City, and made his ecclesiastical studies in St. John's College, Fordham. He was ordained in old St. Patrick's Cathedral, N. Y., by Archbishop Hughes on January 29, 1853, and was assistant under Father Malone, of Brooklyn, N. Y. He was received by Bishop Bayley, temporarily, December 25, 1853, and was pastor in Morristown, Bergen Point and Keyport. He was appointed rector of the latter place July 1, 1876, and resigned June, 1877, to return to New York. He was sent to Croton by Cardinal McCloskey and resided there until his death, March 20, 1902.

REV. JOHN M'CLOSKEY.

Rev. John McCloskey was born in Princeton, N. J., November 20, 1865. He attended the parochial school and Seton Hall College, and was graduated

with the class of 1884 when he immediately left for the Propaganda, Rome, where he studied for four years and was ordained March 31, 1888, at the



Church of St. John. Later on he was a curate at the Cathedral and for several months acting rector, also pastor of St. Joseph's Church, Beverly. Bishop McFaul appointed him chancellor of the Diocese in 1894, and he held this office until his death, October 23, 1898, lamented by those who knew him.

REV. JAMES M'KERNAN.

Rev. James McKernan an ex-O. M. I., was born in Ireland, September 21, 1834, and ordained May 22, 1869. He was an assistant at St. Mary's Church, Jersey City, and the Church of the Holy Cross, Harrison. He was rector of the churches at Moorestown, Salem, Beverly, North Plainfield and Sea Isle City. Owing to ill health, he is at present an inmate of St. Francis' Hospital, Trenton.

REV. JOHN B. McCLOSKEY.

Rev. John B. McCloskey was born in Philadelphia, Pa., but in his early life his parents moved to Woodstown, N. J., from which parish he began his classical studies, and later went to St. Bonaventure's College, Allegheny, N. Y., whence he was admitted to St. Mary's, Baltimore, Md. After ordination he



was sent to help out at the seashore, and to Phillipsburg, where he remained as assistant till he was named pastor at Ocean City. Here he built a rectory and remodelled the church. From Ocean City he also attended the Missions of Dorothy Risley, and Milmay, where he built small chapels. At present Father McCloskey is pastor of St. Anthony's, Hightstown, N. J.

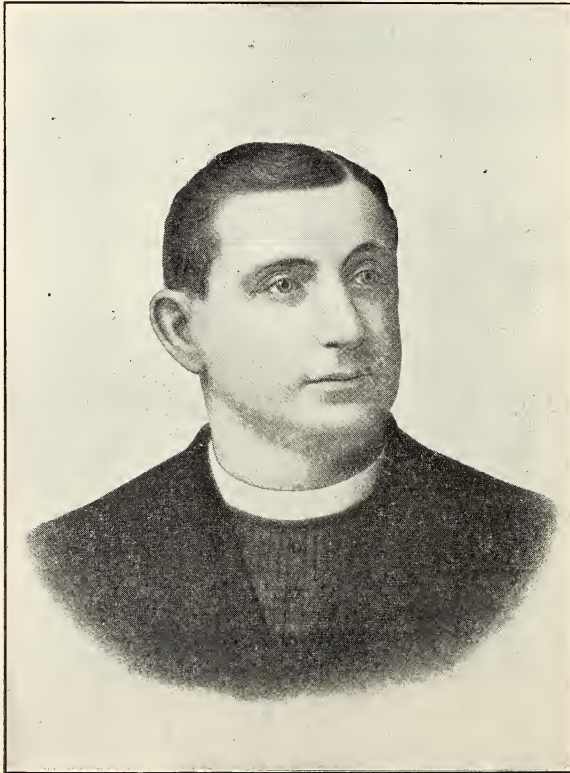
REV. HUGH J. McMANUS.

Father McManus was born in Ballyshannon, Ireland, February 13, 1841. He studied in Killbar, Raploe, St. Charles' College, Maryland and Seton Hall,

where he was ordained by Bishop Corrigan, June 7, 1873. For two years he was assistant at St. Patrick's Church, Jersey City, and then was appointed pastor of Mount Holly. He completed the church begun by Father Hogan, and while on a visit to his native land, died June 25, 1880.

REV. THOMAS J. MCCORMACK.

Rev. Thomas J. McCormack was born in the City of New York, October 26, 1852. Whilst pursuing his studies at St. John's College, Fordham, he re-



solved to enter the Redemptorist Fathers, and completed his philosophy and theology in their college at Ilchester, Md., where he was ordained to the priesthood by Archbishop Gibbons, September 1, 1877. The mission work which the sons of St. Alphonsus are called upon to perform, is of an exacting nature, and the ill health of Father McCormack forced him into the secular ministry, where he was graciously received. He was adopted by Bishop O'Farrell, Oc-

tober 6, 1881, and appointed assistant to Father Hogan at St. John's Church, Trenton. In July, 1882 he was sent to Metuchen as pastor, and after putting new life into the flock, was sent to St. John's Allentown, where he remained until May, 1885, when he was sent to Gloucester. The missionary zeal of Father McCormack, soon began to display itself in the reorganization of this parish. In 1886 he purchased twelve lots upon which he erected a most beautiful church and a handsome parochial residence, and paid the last dollar of debt on them in the Spring of 1893. In the Summer months of the same year he began the present handsome parochial school, on the site formerly occupied by the old church, and on July 3, 1893, the corner stone was blessed by Bishop O'Farrell, and the completed building was dedicated by Bishop McFaul, September 30, 1895. Father McCormack's health, never robust, was now completely lost, after his extraordinary spiritual and temporal labors, and resigned to the will of his Creator, he died in the midst of the flock he loved so well, July 30, 1898.

REV. M. C. MCCORRISTIN.

Rev. Michael C. McCorristin was born in Millville, N. J., December 24, 1871, and ordained to the priesthood at the Royal Imperial University of Innsbrook, July 26, 1896. He was appointed assistant at Long Branch, June 12, 1897, and on October 9, of the same year, he was sent to St. Peter's Church, New Brunswick. On May 27, 1901, he became pastor of St. Ann's Church, Junction, and after three years of faithful work in this difficult Mission, he was transferred to Swedesboro.

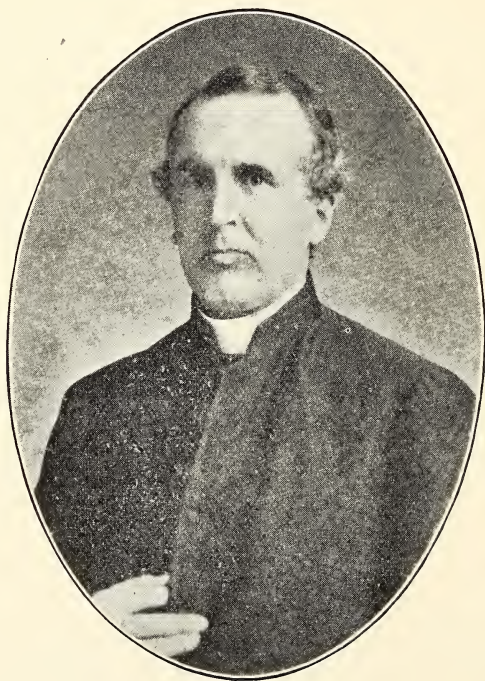
REV. GREGORY MISDZIOL.

Rev. Gregory Misdzio was born in Budkowitz, Diocese of Breslau, Silesia, Poland, and after studying at St. Vincent's College and Seton Hall, was ordained, June 22, 1865. Father Misdziol was the first pastor of the German congregation of St. John the Baptist, New Brunswick, and drew the plans and superintended the construction of the church. He also was rector of Stony Hill and established congregations, and built churches at Westfield and Cranford, Union County. After serving as curate to Father Lempke in Elizabeth, he was appointed pastor of Basking Ridge and Mendham. The pathetic incidents connected with his death are as follows: After draping the church at Basking Ridge for a Requiem Mass that was to be celebrated, by command of the Bishop on February 22, 1878, for the repose of the soul of Pope Pius IX, he visited the church early that morning to add the last touches and while returning to his house dropped dead. He was buried in the cemetery at Mendham, February 25, 1878.

MONSIGNOR MORAN, V. G.

Monsignor Thomas R. Moran, V. G., was born in Dublin, September 24, 1832. He made a part of his studies at Rome and joined the Benedictine's at

Subiasco, Italy. On May 14, 1861, he was ordained at St. Vincent's College, Penn., and on November 26, 1861, he took charge of the church at Hagerstown, Md. From Hagerstown he came to Newark and began duty as assistant at St. John's Paterson, 1865, whence he was appointed to St. Paul's



Church, Princeton, July 5, 1867. He built the rectory and school, and purchased the convent in 1890. Father Moran was made a Monsignor by Pope Leo XIII, November 26, 1892, and Bishop McFaul appointed him Vicar General, March 23, 1895. He died March 31, 1900, after serving the church at Princeton with honor for nearly thirty-three years.

REV. HENRY T. MARTENS.

Rev. Henry T. Martens was born in Holland, September 8, 1825, and was educated by the Oblate Fathers, and ordained a priest, June 8, 1856. He was received into the Diocese of Newark, February 22, 1872, and had charge of the Germans in Hoboken from March until August, 1873, when he became pastor of St. John's Church, New Brunswick, and remained until his death, June, 1889.

REV. GREGORY MORAN.

Rev. Gregory Moran was born in New York City, March 23, 1876, and studied at St. Francis Xavier's College, N. Y., and St. Mary's Seminary, Balti-

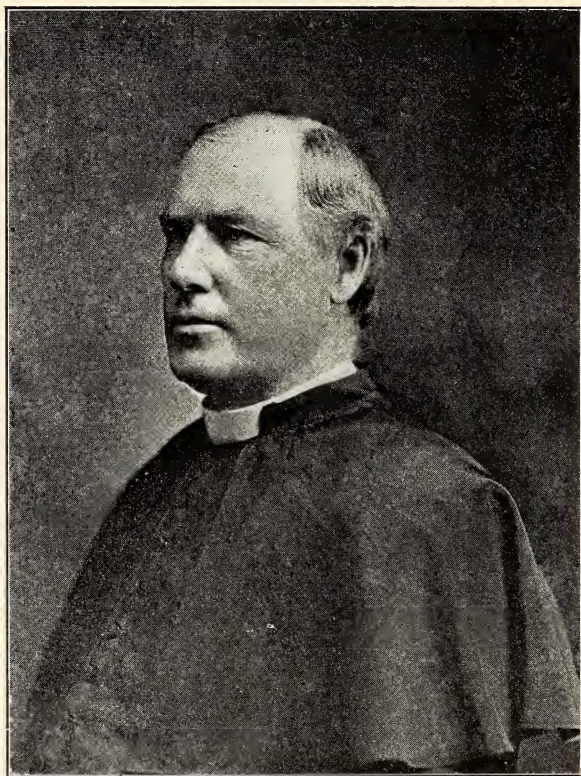


more. He was ordained at Trenton, June 1, 1901, and assisted Father Petri at Atlantic City until April 14, 1905, when he became pastor of Laurel Springs.

VERY REV. B. J. MULLIGAN.

Very Rev. Dean Mulligan, the popular pastor of the Church of the Immaculate Conception, Camden, was born in Ireland, May 14, 1846, and when he was three years old his parents came to America and located at Clinton, Hunterdon County, N. J. His early education was received at the school in that town conducted by Judge Holt, and his studies for the priesthood were made at St. Charles' College, Md., and Seton Hall Seminary. He was ordained June 10, 1876, and appointed assistant to the venerable Father Senis, of Hoboken, afterward occupying the same position to Father Patrick Corrigan for two years. From here he was transferred to the rectorship of the church at Basking Ridge, but three months later he had to relinquish this charge owing to ill health and departed for Europe. He spent a year in France and Italy and upon his return was appointed pastor of Bridgeton. Four years later he became acting rector of the church at Philipsburg during

the illness of Father O'Reilly, and August 15, 1883, he was sent to New Brunswick to establish the parish of the Sacred Heart. After securing ground, he built a church, rectory and parochial school and left the congregation in a flourishing condition when he was promoted to Camden, October 23, 1895. During his pastorate in this large parish, he built a lyceum at a cost of \$40,000, purchased a farm of 93 acres outside the city boundary, which has



been laid out for a cemetery, improved the rectory and school, and for the celebration of the Golden Jubilee of the foundation of the parish, completely renovated the church at an outlay of \$20,000. Father Mulligan, ever affable to his brethren in the clergy, whether it be the young man on whose hands the oils of ordination are hardly dried, or the old priest worn and aged with years of toil and sacrifice, is also the considerate, kind father in all his relations with the laity.

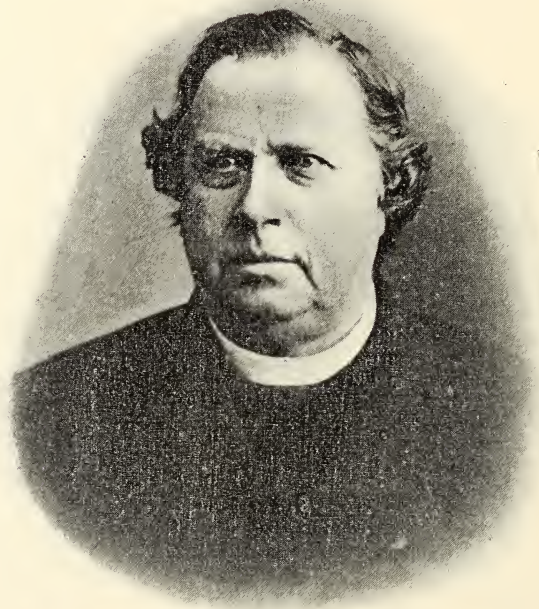
REV. MICHAEL A. MADDEN.

Rev. Michael A. Madden, the first resident pastor at South Amboy, was born in New York City, in 1826. He was educated at Chambly, Canada, and made his theological studies in St. John's Seminary, Fordham, where he was ordained by Archbishop Hughes May 25, 1850. While he was assistant at St. Peter's Church, New York, the Archbishop sent him to South Amboy to see if there were enough Catholics in that town and along the coast to require the services of a priest, and finding the number large, and steadily increasing, he was appointed pastor of that section of Jersey (extending from the Raritan River and Bay to Tom's River), in 1851, and establishing his residence at South Amboy he went to board with a Mr. John Shea, in whose house his successors also made their home until the year 1864, when a rectory was built. He erected the first church at South Amboy on the spot where the large wooden cross in the cemetery now stands, and he also built a church at Keyport, or as it was called at the time Middletown Point, and occasionally visited Red Bank. His kindly disposition won many friends for him among the non-Catholics, and great was the grief of his parishioners when he was changed to Madison in October, 1853. He died suddenly at Newark while on a visit to that city, May 19, 1868.

REV. JOHN P. MACKIN.

Rev. John P. Mackin, pastor of St. John's Church, Trenton, N. J., was born in Armagh, Ireland, in 1817, pursued his studies at Maynooth, and coming to this country was ordained at Philadelphia by Rt. Rev. Francis Kenrick, December 24, 1843. He removed to Trenton in 1845 as pastor of St. Francis' Church, succeeding Rev. John Gilligan. He saw at once that the church and location were not suited to the needs of the people and he purchased a new site on Broad Street, where he erected a large brick church, but so great was the increase of Catholics that in 1853 he was obliged to add to its capacity. In 1860 his health became so much impaired that in search of rest and vigor he made a tour of Europe and the Holy Land, and during his absence Fathers J. J. O'Donnell and Alfred Young took charge for awhile; and in 1861 Rev. Anthony Smith was made pastor. When Father Mackin returned he found no vacancy at St. John's and went to Philadelphia, where he was given a place until matters could be arranged. In the meantime Father Mackin appealed his case to Rome, and it was decided that he was attached to the Diocese of Newark. In 1866 he was appointed pastor of St. Mary's, Bordentown, where he remained until 1869. He was also instrumental in the erection of churches at Bristol, Burlington, Lambertville and Princeton. In 1871 we again find him in charge of St. John's, Trenton, where he continued to do good work, and in the summer of 1872 while on a visit to Philadelphia, he was prostrated by the intense heat, from the effects of which he never seemed

to rally. His death, which was caused by heart failure, occurred March 27, 1873. Father Mackin was greatly loved by his people, was a powerful apostle



in the cause of temperance and a great friend of the children.

REV. JAMES F. MORRISON.

Rev. James F. Morrison was born and reared at Carbondale, Pa. He was educated at and ordained from Niagara University and served as curate at Spring Lake, Trenton and New Brunswick, respectively. He was given charge of Woodstown, his present appointment, the last of March, 1903.

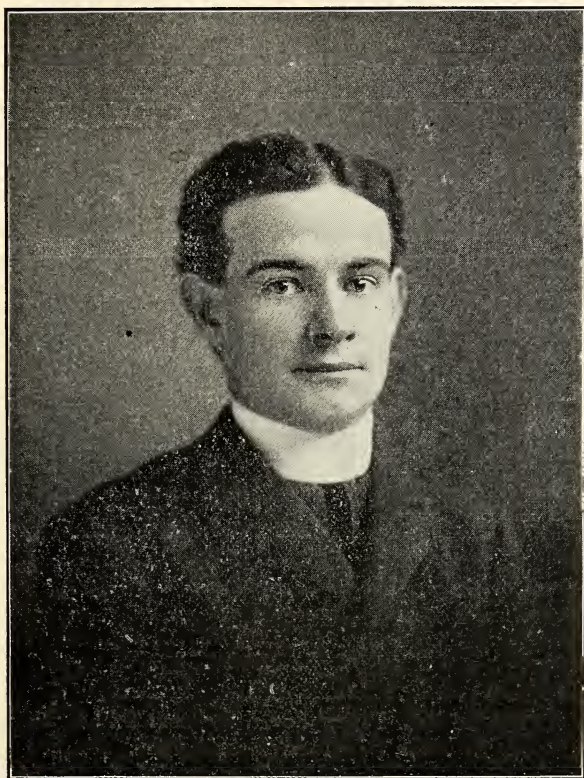
REV. JAMES MORAN.

Rev. James Moran, the first priest ordained in the state of New Jersey was born in County Roscommon, Ireland, in 1824. He was related on his mother's side to Daniel O'Connell, the Irish patriot. After completing his education at Fordham he was ordained at Newark by Bishop Bayley, February 26, 1844. November 11, 1855, he was appointed pastor of the newly erected parish of Camden, and remained there until September, 1863. He then went to St. John's Church, Newark, and in 1864 he went to Brooklyn and became an assistant at the Church of the Assumption. For two years he was pastor

of Holy Cross Church in Flatbush and in 1869 was delegated to found St. Stephen's parish. In 1873 he resigned and until his death, July 25, 1904, had no regular charge.

REV. JOHN E. MURRAY.

Rev. John E. Murray was born in Philipsburg, N. J., December 20, 1886, and attended St. Catherine's Academy in his native town. At the age of thirteen he was sent to St. Charles' College, Maryland, where he remained for three years and then entered Seton Hall College, South Orange. After a course of theology at the College of Brignole-Sale, Genoa, Italy, he was ordained by Bishop McFaul in St. Mary's Cathedral, Trenton, October 24, 1899, and went immediately to St. Agnes' Church, Atlantic Highlands, having



charge of the parish during the absence of Father Roach in Europe. For a short time he was stationed at Gloucester as an assistant to Father P. L. Connolly and on October 6, 1901, he was appointed a curate to Dean Mulligan, Camden, and remained until April 6, 1905, when he became rector of the church at Flemington and the Missions at Clinton and Stockton.

REV. JOHN W. MURPHY.

Rev. John W. Murphy was born in Mitchelstown, County Cork, Ireland, February 2, 1858. His early education was received in the Christian Brothers' Schools of his native town and his classical studies were made at the Trappist College of Mount Melleray, County Waterford. In September, 1878, he entered St. Patrick's Ecclesiastical College, Carlow, where after a course of six years he was ordained a priest, October 18, 1884. Having been received into the Diocese of Trenton, his first appointment was to Seabright,



N. J., where he assisted Rev. Father Fox. The next field of his labors, was Gloucester City, N. J., where he remained three years. He was then transferred to the Church of the Sacred Heart, Trenton, N. J. On September 29, 1890, Right Rev. M. J. O'Farrell, D.D., Bishop of Trenton, gave him charge of the Church of Our Lady of Good Counsel, Moorestown, N. J. In a short time he paid the debts that encumbered the property and built the beautiful new church, which is the pride of Moorestown. At present Father Murphy is moderator of the Diocesan Conferences.

REV. JAMES A. MORONEY.

Rev. James A. Moroney was born in Philipsburg, N. J., November 27, 1875, and studied at St. Charles' College, Maryland, Seton Hall, N. J., and St. Mary's Seminary, Baltimore. Since his ordination at Trenton, May 26, 1900, he has been a curate at the Cathedral, and a pastor at Sandy Hook and Holly Beach.

REV. DANIEL M'GORIAN.

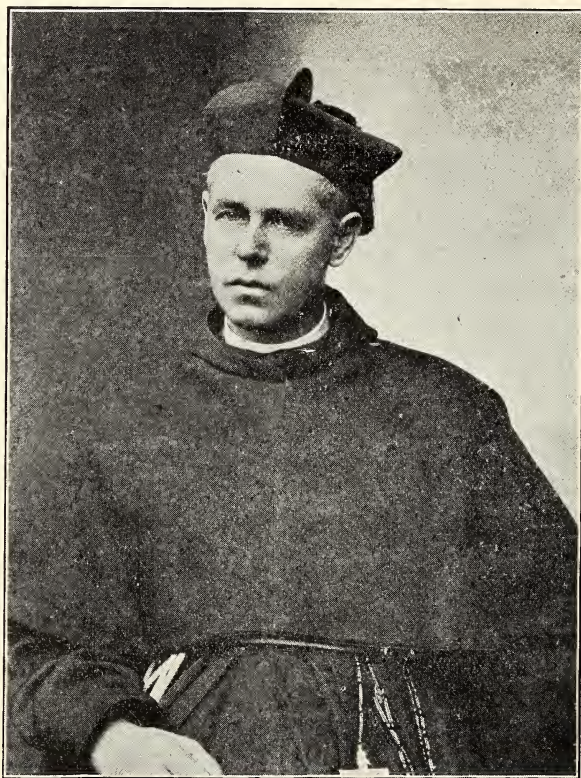
Rev. Daniel McGorian was the second pastor of old St. John's Chapel, on Lamberton Street, Trenton. He succeeded Father Geoghan and preceded Father Gilligan. He was an Irishman by birth, but little else is known of



him, except that about 1840 he left the West Jersey Mission and became pastor of Port Carbon, Pa., where he remained till his death on June 20, 1887, at the age of 90 years. Father McGorian also labored at Bordentown, White Hill and Lambertville.

REV. LUCIUS MATT.

Rev. Lucius Matt, O. M. C., the present pastor of Sts. Peter and Paul's German Catholic Church, Camden, N. J., was born in Germany, and in early



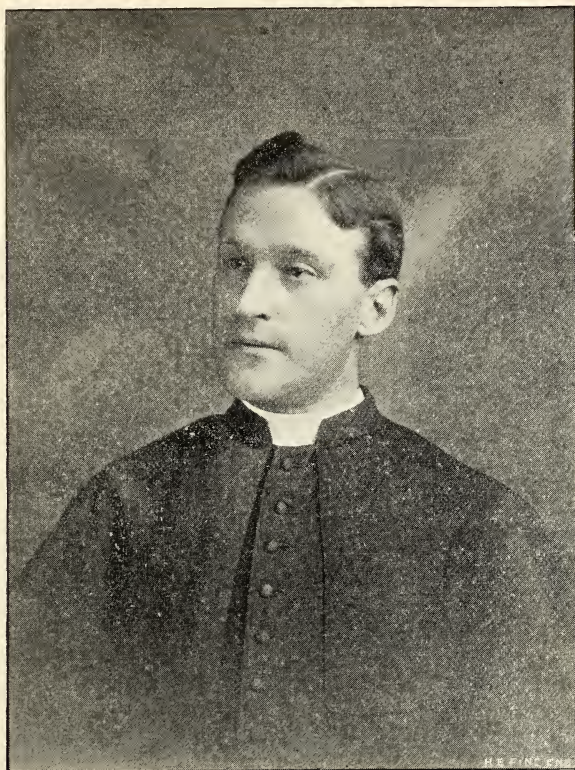
life became a Franciscan monk. Since coming to Camden Father Lucius has done much hard work in upbuilding church and school, and is greatly loved and honored by the good people to whom he ministers.

REV. THOMAS B. NOLAN.

Rev. Thomas B. Nolan was born in Trenton, N. J., February 26, 1868, and after his graduation from the College of the Sacred Heart, Vineland, he entered St. Vincent's Seminary, Penn., and was ordained by Bishop Phelan of Pittsburg, June 8, 1895. He was a curate at West End, South Amboy and Gloucester, and in 1898, he became pastor of St. James' Church, Jamesburg, and in 1902 was transferred to Belmar, where he died September 21, 1905.

REV. JOHN W. NORRIS, J. C. D.

Doctor Norris was born in New Brunswick, N. J., September 16, 1867, and attended St. Peter's Parochial School, that city. Entering St. Charles' College, Md., at the age of sixteen he remained there five years, and then went to Seton Hall College and was graduated with the class of 1890. In the month of September of the same year, he began his theological course at St. Mary's Seminary, Baltimore, and was ordained at St. John's Church, Lambertville, N. J., by Rt. Rev. Michael J. O'Farrell, June 23, 1903. His first



appointments were in his native city as curate at the Churches of the Sacred Heart and St. Peter's, and in the month of November he was sent to assist Father Hogan at the Church of the Sacred Heart, Trenton. February 1, 1895, he was appointed pastor of St. Ann's Church, Junction, and on the following November 16, he sailed for Rome to take up the study of Canon Law at the College of St. Appolinaris. After a thorough course of two years, he received the title of Doctor of Canon Law, and upon his return to America he was

given charge of St. Michael's Union for the support of Homeless Children. Upon the death of Father McCloskey he was appointed Chancellor of the Diocese, and his courteous treatment of the clergy upon all occasions won for him their universal admiration and respect. After the erection of the church in Deal in 1903, he became the first permanent rector.

REV. PETER F. NIEDERHAUSER.

Rev. Father Niederhauser, pastor, Church of St. John the Baptist, New Brunswick, N. J., was born in old Bavaria in 1824. He came to this country in 1855, and since 1861 had been attached to the Diocese of Newark. He first officiated at St. Peter's, Newark; then at St. Peter's, New Brunswick; afterwards in St. Paul's Church, Greenville, and finally, in St. John's German Church, New Brunswick. He died August 16, 1873.

REV. J. J. F. O'CONNOR.

Rev. John J. O'Connor was born in Newport, R. I., February 26, 1843. He attended St. Charles' College, Md., and then entered St. Mary's Seminary, Baltimore, and completed his theological studies at Seton Hall Seminary, where he was ordained by Bishop Corrigan, June 7, 1873. He was master of ceremonies at the Newark Cathedral and Chaplain at St. Michael's Hospital until August 26, 1877, when he was appointed rector of St. Peter's Church, Belleville. July 28, 1879, he was transferred to the newly erected parish of Highland and New Monmouth, and he resided at the former place until the fall of 1883, when he became the first resident pastor of New Monmouth, Father Fox succeeding him at Highlands. He then attended Morrisville and afterwards Atlantic Highlands until 1889, when he was relieved of the care of Missions. He died October 31, 1894, and his remains are buried in the cemetery belonging to St. James' Church, Red Bank.

REV. MICHAEL C. O'DONNELL.

Rev. Michael C. O'Donnell was born in Lambertville, N. J., November 1, 1855. He studied at St. Charles' College, Md., and the College and Seminary of Seton Hall, and was ordained at St. Patrick's Cathedral, Newark, N. J., June 7, 1884, by Bishop Wigger. After serving as curate at St. Mary's Church, Bordentown, he was appointed May, 1886, rector of St. John's Church, Allentown, and on August 9, 1889, he was transferred to the Church of St. Joseph, Keyport.

REV. JOHN R. O'CONNOR.

Rev. John R. O'Connor became pastor of New Monmouth on December 17, 1895, succeeding Father Geoghegan. Prior to this appointment he had

been assistant at the Church of Our Lady Star of the Sea, Long Branch, where he devoted much time to the Italians of that town and its vicinity. At



New Monmouth Father O'Connor completed the new rectory and did much to improve the property. His chief work, however, was the erection of the pre-

sent church edifice, which was dedicated by Bishop McFaul, with the usual solemnity, on April 13, 1902, since which time he has been busily engaged in this parish.

REV. MICHAEL A. O'REILLY.

Rev. Michael A. O'Reilly was born in County Caven, Ireland, September 5, 1859, and upon his arrival in America he entered St. Mary's Seminary, Baltimore, and was ordained by Bishop Laughlin, December 20, 1884. He was a curate at the Church of the Sacred Heart, Trenton, and pastor of the churches at Dunellen and Hopewell. For a couple of years he labored in the city of Brooklyn and upon his return to Trenton, he was appointed administrator of St. Francis' Church, Metuchen, during the illness of Father Joseph Smith and upon the death of this clergyman, Father O'Reilly was made pastor, November 1, 1891. March 1, 1895, he was transferred to St. Joseph's, Trenton, N. J., and remained in this parish until September, 1898, when he again returned to Metuchen. While driving to South Plainfield one Sunday morning in the winter of 1900 to celebrate Mass for the Catholics at that Mission, he caught a severe cold which developed into pneumonia and he died April 6, 1900. His remains were interred in Calvary cemetery, Long Island.

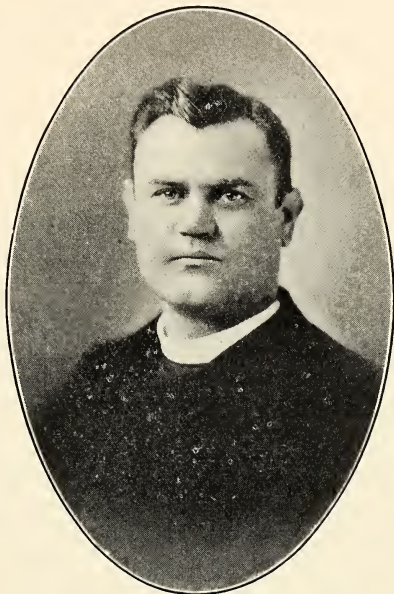
REV. THOMAS J. O'HANLON.

Rev. Thomas J. O'Hanlon was born in Dublin, Ireland, January 21, 1845, and ordained June 3, 1871. He was for several years connected with the Archdiocese of St. Louis, and on April 10, 1882, became affiliated with the Diocese of Trenton. He was an assistant at St. Peter's Church, New Brunswick, and in April, 1882, was appointed first rector of St. Joseph's Church, North Plainfield. He built the present church and also purchased the ground on which it stands, and remained in charge of the parish until September, 1888. He was also pastor at Hopewell, and chaplain at St. Francis' Hospital, Trenton.

REV. B. T. O'CONNELL.

Rev. B. T. O'Connell was born in Phillipsburg, May 31, 1857, and after attending the parochial school that was then taught by a layman, he entered the Easton High School, at the age of nine years, graduating thence in 1871. He afterwards entered Seton Hall College, receiving the degree of A.B., 1879, and was ordained to the priesthood, July 2, 1882. His first appointment was assistant to Father Hogan at St. John's Church, Trenton, where he remained until August 4, 1883, when he was sent as pastor to St. Joseph's Church, Bound Brook. The Catholics of Bound Brook at that time were few in number and very poor, and it seems almost impossible to realize that with the means at his disposal, he could erect the fine stone church, rebuild

the old one and fit it for a parochial school, purchase a residence for a convent and also procure a large farm on the outskirts of the town and turn it into a fine cemetery, in so short a period of time. February 1, 1895, he was appointed to St. Joseph's Church, Trenton, but owing to ill health he resigned this Mission and returned to Bound Brook, March 1, of the same year,



where he remained until September 2, 1898, when he was promoted to the rectorate of St. Mary's Church, Perth Amboy. The wonderful changes that have taken place in this parish since his arrival, are due to his zeal and labor. He has erected the magnificent new stone church, built the commodious rectory and purchased the ground on which it stands, and removed and enlarged the convent, and also infused new life into the congregation.

MONSIGNOR J. A. O'GRADY.

Rt. Rev. Monsignor John A. O'Grady was born at Montague, Sussex County, N. J., July 3, 1849, and shortly after his birth his parents moved to Dover. He attended the schools of the district, and at the age of sixteen, feeling that he had been called to the priesthood, he entered St. Charles' College, Ellicott City, Md., and was distinguished for his studious habits and brilliant intellect. On finishing his course there he entered the Seminary at South Orange, N. J., and was ordained May 30, 1874, and appointed secretary to Bishop Corrigan. Recognizing the talents of the learned young secretary, the Bishop tendered him the chair of philosophy which was accepted, but

later, feeling that active ministerial work would be more congenial, Father O'Grady offered his resignation to the Bishop, and was sent to St. Patrick's Cathedral, Newark, and two years afterwards to St. Peter's Church, New Brunswick, N. J., as curate to Father Rogers. Two years later he was sent to Boonton, N. J., to become rector of the church at that place, and in 1881, he was returned to St. Peter's Church, New Brunswick, as its acting rector, advancing age having made it impossible for Father Rogers to conduct the affairs of the congregation. Called upon at the age of thirty-two to assume charge of a parish, which although large, was heavily burdened with debt, Father O'Grady displayed such wonderful skill in financiering and so aroused the enthusiasm of the people, that they came quickly to his aid, and there was a most favorable turn in the financial affairs of the church in a very short time. The success which attended his labors at the beginning of his pastorate has continued, so that today St. Peter's Church is one of the most prosperous and best equipped in the State of New Jersey. Father O'Grady, a firm believer in the value of a Christian education, has erected a superb parochial school and purchased a valuable property adjoining it for St. Agnes' Academy. In 1891 he built a new stone sacristy, and since then has enlarged the convent occupied by the Sisters, purchased sixteen acres as an addition to the old cemetery, completely renovated the church and made many minor improvements to the property. Remarkable as has been the material progress of the parish during his administration, the spiritual advancement may be truly said to have been even more marked, as is evident from the great outpouring of parishioners on the occasions of religious festivals, the large numbers that frequent the Sacraments, and the lavish hand with which charity is dispensed for local and diocesan purposes. A notable event in the life of Father O'Grady was the Silver Jubilee celebration in honor of the twenty-fifth anniversary of his ordination, when not only his own people proved in many ways their love and respect for their devoted pastor, but even the leading officials, professional and business men, mostly non-Catholic, showed their appreciation of his labors in New Brunswick by entertaining him at a grand banquet. Bishop O'Farrell shortly before his death appointed him Dean of Middlesex County, and our late Holy Father Leo XII, conferred on him the title of Monsignor in recognition of his successful work for religion and his extraordinary talents.

REV. RICHARD O'FARRELL.

Rev. Richard O'Farrell was born in Ireland, July 9, 1874, and pursued his studies at the Seminary of Mount Melleray and was ordained July 9, 1899, at Louvain, Belgium. For several years he was a curate at St. Mary's Church, South Amboy, and at present is pastor of Glassboro and the missions at Mullica Hill and Elmer.

REV. WILLIAM H. OREM.

Rev. William H. Orem was born September 19, 1873, and studied at St. Hyacinth's, Canada, and at St. Sulpice, Paris. He was ordained Septem-

ber 9, 1863, and adopted into the Diocese of Newark, August, 1873. He labored in Warren and Sussex Counties for many years and died at St. Michael's Hospital, Newark, 1888.

REV. P. J. POWERS.

Rev. P. J. Powers was born in Lonsdale, R. I., December 5, 1875, and studied at Holy Cross College, Worcester, Mass., and Niagara University.

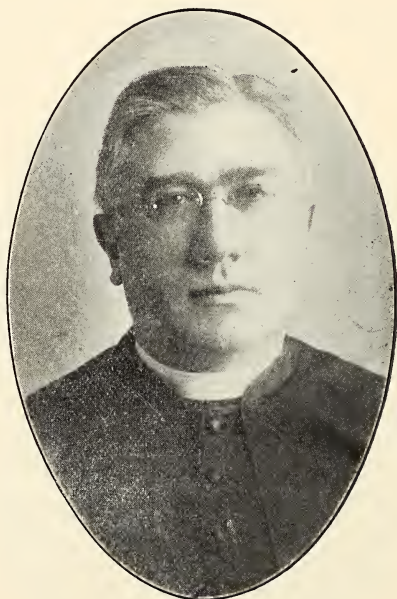


He was ordained May 19, 1900, and after serving as curate at West End for a season was sent as an assistant to St. Mary's Cathedral, where he remained until his appointment as pastor of Tom's River.

REV. PETER J. PETRI.

Rev. Peter J. Petri is a native of New Brunswick, N. J., and was born December 28, 1862. After receiving the degree of A. B. from St. John's College, Brooklyn, he entered the Grand Seminary, Montreal, Canada, and was ordained at Trenton, December 19, 1885. He was a curate at Trenton and Phillipsburg, and was pastor of the parish at Bridgeton. In 1893, Bishop O'Farrell decided to place the Church of St. Monica at Atlantic City, which had been cared for by the Augustinian Fathers, under the jurisdiction of the

secular clergy, and to find a priest who could advantageously cope with the difficulties incident to such a change was a difficult task. The choice fell upon Father Petri, and time has proved the wisdom of the selection. His fearlessness in defending the teachings of the church, and upholding the rights of Catholicity, have often brought him into conflict with those who would pass over abuses unnoticed, or yield a point for the sake of argument. Pious and



generous to a fault, he is yet unyielding in whatever may savor of indifference or laxity. In December, 1896, St. Monica's was destroyed by fire, and at once Father Petri set about collecting funds among a few churches of the Diocese and his friends to erect the new edifice which was dedicated under the title of Our Lady Star of the Sea. In 1903 he was elected by the clergy as their representative in the Bishop's council.

REV. SECUNDINO PATTLE.

Rev. Secundino Pattle, a native of Spain, was ordained for the Benedictine Order at Subiaco, Italy, about the year 1859. He was appointed pastor of St. Mary's Church, Salem, January, 1870, and was transferred to St. Paul's Church, Burlington, in June, 1876, where he remained until September, 1885, when he resigned from the pastorate and went to Europe. He died in his native land in the Spring of 1897.

REV. C. F. PHELAN.

Rev. Cornelius F. Phelan was born in Paterson, N. J., October 15, 1866. After he was graduated from Seton Hall College, he entered St. Mary's Seminary, Baltimore, and was ordained in the Cathedral of that city, June 21, 1891, by Cardinal Gibbons. He was a curate at Cape May, the Cathedral, and pastor at Florence and Sea Isle City.

REV. ALOYSIUS POZZI.

Rev. Aloysius Pozzi was born at Bagna della Porretta, Italy, August 20, 1868. Having finished his classics at Perugia he completed his philosophy and theology at Florence and Rome, and was ordained September 23, 1893, by



Bishop Kluti Zati di San Clemente. As a member of the Barnabites he taught the classics for six years. Coming to America in 1897, he was sent to East Vineland, where he did splendid missionary work until August 11, 1901, when

he was given charge of the Italians in Trenton. His great success in ministering to the spiritual needs of his countrymen has prompted the Rt. Rev. Bishop McFaul to appoint him Diocesan visitor for the Italians. Since going to Trenton, Father Pozzi has erected a large church, and contemplates erecting a parochial school in the near future.

REV. CHARLES POLISECK.

Rev. Charles Poliseck, pastor of the Hungarian Church at Alpha, was born July 7, 1864, in Szomolnok, Hungary, and studied at Rozsny and Budapest and was ordained at Basztarzsabanya, Hungary, July 16, 1888. Since his ordination he has been a chaplain and professor previous to his present appointment.

REV. JOHN QUAREMBA.

Rev. John Quaremba was born in Castelgrande, Italy, July 6, 1876, and studied at Lucrano, where he was ordained May 24, 1902. He was a curate at the Italian Church, Orange, N. J., and then did missionary work at Silver Lake, N. J. Bishop McFaul appointed him pastor of the Italians at Atlantic City, Pleasantville, Cape May and vicinity.

REV. ALOYSIUS S. QUINLAN.

Rev. Aloysius Quinlan was born in Scottsville, New York, March 25, 1876, and educated for the priesthood at St. Andrew's Preparatory Seminary, and St. Bernard's Seminary, Rochester, N. Y., and at the Seminary of Mt. St. Mary's of the West, Cincinnati, Ohio. He was ordained at Trenton, June 1, 1901, and served as assistant to Dean Kivelitz until April 18, 1904, when he was sent to Gloucester to assist Father Giese. October 1, 1905, he was appointed the first permanent pastor of Eatontown.

REV. JOSEPH A. RYAN.

Rev. Joseph A. Ryan was born in New York City on January 4, 1870, and was educated at St. Francis Xavier's College, and St. Mary's Seminary, Baltimore, where he was ordained, May 1, 1895. He was an assistant at Lakewood, for five months and was then transferred to St. Mary's Church, Perth Amboy, to assist the Rev. P. L. Connolly, where he remained for two years and nine months. June 17, 1898, he was appointed the first resident pastor of Bernardsville and although he had to establish the parish and build the church and rectory, so successful was Father Ryan in his undertaking, that within eighteen months, the church was completed and opened and consecrated on the same day, May 2, 1900.

REV. JOHN ROGERS.

Rev. John Rogers, the Apostle of Catholicity in the Counties of Middlesex, Somerset and Monmouth, was born in County Fermanagh, Ireland, in 1808. He studied for the priesthood in Ireland, at Chambly and Montreal and was ordained by Bishop Lartigue of the latter city in 1834. For some months after ordination he labored amongst the English-speaking residents of Canada, but was recalled by Bishop Dubois and appointed to the parish of Onondaga, N. Y. During the ten years he remained in this city he was constantly engaged in visiting, instructing and administering the Sacraments to the Catholics of the surrounding country and was often known to attend sick calls at a distance of fifty and on one occasion, a hundred miles. In 1844 he was sent to Jersey City, where he resided with Father Kelly and went every Sunday to Hoboken to say Mass. In 1845, Bishop Hughes sent him to New Brunswick. Here he found many difficulties to contend with, the chief being to subdue the trustees who sought to regulate the affairs of the parish, and who in a letter to his predecessor, stated that henceforth they would attend to needed church

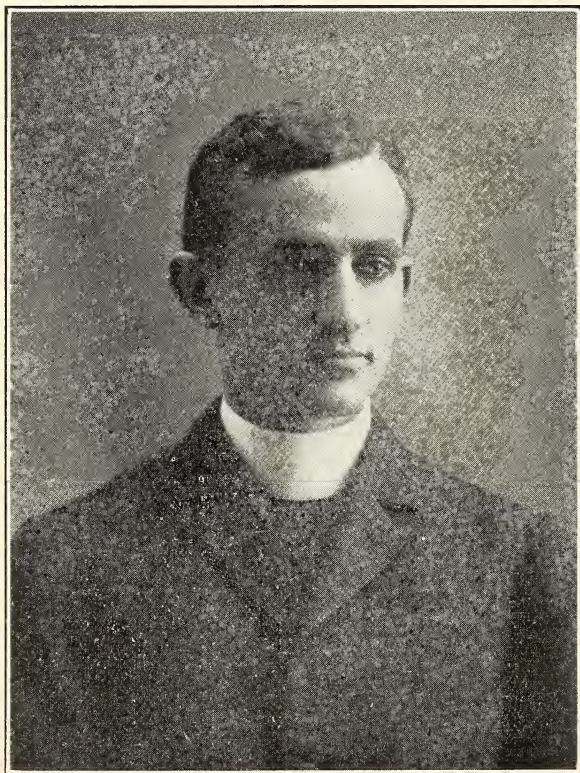


improvements. In a gentle but firm way he soon became master of the situation and overcame the abuses of the trustee system. He attended the spiritual needs of the Catholics of South Amboy, Woodbridge, Somerville, Princeton, Millstone and the adjacent towns until the year 1851, when he was relieved of South Amboy and Monmouth County. In 1854 he purchased the ground upon which the present St. Peter's Church stands, and commenced the erection of the building towards the end of the year, although it was not completed until 1865. As Catholicity made rapid progress, Mission after Mission became parish churches, with resident pastors, and in the year 1867, owing to the advanced age of Father Rogers, Father Major Duggan was appointed assistant at St. Peter's, with power of administrator. Father Rogers devoted forty-two years of his life to the service of the church in New Brunswick and vicinity. He lived under five different Bishops, and without changing his residence, in three successive Dioceses. In 1884 he celebrated the Golden Jubilee of his ordination and three years afterwards he appeared publicly for the last time at St. Peter's, where he went to assist at the first Mass of Father Thomas Roche, whom he had baptized and held in the highest esteem. He passed to his eternal reward, July, 1887.

THE CATHOLIC CHURCH

REV. WILLIAM J. REDDAN.

Rev. William J. Reddan was born in Trenton, N. J., July 31, 1878, and prepared for the priesthood at St. Joseph's College, Philadelphia, and the University of Innsbruck, Austria. Since his ordination at Brixen, Austria, No-



vember 3, 1901, he has been an assistant at Long Branch, St. Peter's, New Brunswick, the Church of the Immaculate Conception, Camden, and pastor of St. Alphonsus' Church, Hopewell.

REV. JOSEPH REGOROWICZ.

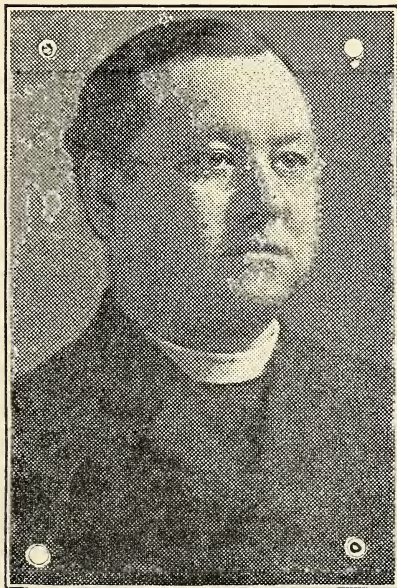
Rev. Joseph Regorowicz, rector of the Polish congregation at South River, was born in Dombrona, Galicia, Austria, November 5, 1860, and was ordained at Tavnor, July 12, 1888. January, 1903, he was sent to South River to establish a church for the Polish people of that vicinity.

REV. RICHARD THOMAS RYAN.

Rev. Richard T. Ryan was born in Woodbridge, N. J., August 29, 1877, and studied the classics at Seton Hall, and theology at St. Mary's Seminary, Baltimore. After his ordination at Trenton, N. J., June 1, 1901, he was sent to Long Branch, then to Phillipsburg to assist Father P. F. Connolly, and succeeded Father Allen as chaplain at Fort Hancock, Sandy Hook.

REV. JOSEPH RATHNER, D. D.

Rev. Dr. Rathner is a native of Austria and was born in 1865. He was educated at Freistadt, Upper Austria, and studied theology at Genoa, in the Seminary of Collegio Brignoli-Sale, and was ordained in 1897. Shortly after his arrival in America, he was appointed to take charge of the Italians in Long



Branch, and when St. Joseph's Church, Camden, was handed over to the secular clergy, by the Franciscan Fathers, he became rector. Upon the death of Father Thurnes, he was made pastor of St. Francis' Church, Trenton, June 16, 1902.

REV. THOMAS A. ROCHE.

Rev. Thomas A. Roche was born in New Brunswick, N. J., November 30, 1861. After attending St. Peter's Parochial School, he entered Niagara University, and later on St. John's College, Fordham, and received his degree of

A. B., with the class of 1884. After completing his studies at St. Mary's Seminary, Baltimore, he was ordained June 11, 1887, at the Cathedral of Baltimore, by Cardinal Gibbons. He was curate at Seabright after his ordination, and then at St. Peter's, New Brunswick, and the Church of the Immaculate Con-



ception, Camden. For a short time he was pastor of Colt's Neck, Monmouth County, and after the death of Vicar General Kelly he was Locum Tenens at St. Mary's Church, South Amboy. In May, 1891, he was appointed pastor at Atlantic Highlands, and on October 18, 1900, he became rector of the Church of the Holy Spirit, Asbury Park.

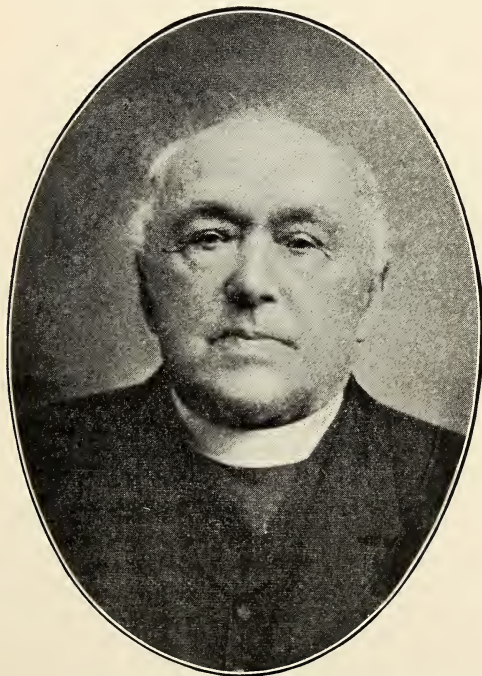
REV. JAMES A. REYNOLDS.

Rev. James A. Reynolds was born in Princeton, N. J., September 18, 1859, and pursued his studies at St. Charles' College, Maryland, and Seton Hall College, South Orange, and was graduated from the latter institution with

the class of 1882. After completing his theological course at the Seminary of Seton Hall he was ordained a priest at St. Mary's Cathedral, Trenton, by Bishop O'Farrell, August 24, 1885. His first mission was in his native town where he became acting rector during the absence of Father Moran in Europe. After Father Moran's return, he was placed in charge of Mount Holly, which was then heavily burdened with debt. Here he labored for six years and succeeded in reducing the debt considerably. Upon the death of Father Kane in 1891, Father Reynolds was appointed to succeed him as pastor of St. James' Church, Red Bank. He at once set to work to make many improvements, and how much he accomplished within a few years, the grand property of the Catholics of Red Bank bears witness. The beautiful church blessed and dedicated by Cardinal Satolli, the Apostolic Delegate to the United States, the commodious rectory, the improved school and convent, and the handsome club house, are evidences of his labors.

REV. JOHN SCHANDEL.

Rev. John Schandel, the senior priest of the Diocese of Trenton, was born in the town of Rinbruch, Luxembourg, November 28, 1818. He came to



America in 1848 and settled in New York and was educated at St. Francis Xavier's College, and at the College and Seminary of St. Vincent, Penn., and

was ordained to the priesthood by Bishop Bayley in St. Patrick's Cathedral, Newark, July 22, 1859. In August of the same year he was appointed assistant to Father Beadevin, pastor of St. John's Church, Paterson, and was directed to look after the Germans who were settling in large numbers in that city and the surrounding country. He purchased property in 1886, and erected a church for the exclusive use of German Catholics in the same year, and dedicated it to the glory of God under the invocation of St. Boniface. Whilst at Paterson he had charge of the churches at Lodi, Macopin, Ringwood and Passaic. The latter place became an independent parish in 1868 and Father Schandel was appointed the first resident pastor. He built the Church of St. Nicholas and remained at Passaic until September, 1873, when he went to Raritan. His stay in Raritan was only four Sundays, when he was transferred to Carlstadt, which he had attended as a Mission from Passaic, and there he also built a church and had charge of Lodi until May, 1876, when he was sent as an assistant to St. Pius' Church, East Newark. From East Newark he went to the German church at Rahway in August, 1877, and remained in charge until March, 1878, when he was sent to Stony Hill. For twenty-six years he labored in this parish until compelled by old age, he resigned the pastorate on October 1, 1904.

REV. ARTHUR B. STRENSKI.

Rev. Arthur B. Strenski, a native of Prussia, Germany, was born October 6, 1880, and emigrated to America in childhood. He was a student at St. Francis Xavier's College, New York, and St. Mary's Seminary, Baltimore. After his ordination at the Baltimore Cathedral, June 21, 1905, he was appointed assistant at the Church of the Sacred Heart, South Amboy, where he resided for a short time, when owing to the illness of Father Farrington, he was sent as assistant to the Church of Our Lady of Victories, Sayreville.

REV. AUGUSTINE G. SPIERINGS.

Rev. Augustine G. Spierings was born in Uden, Holland, August 24, 1828, and after becoming a member of the Capuchin Order, was ordained in his native land, November 13, 1855. In the year 1870 he received permission from his superiors to come to America for twenty-five years and after a short stay in the Diocese of Green Bay, he came to New Jersey and was appointed pastor of Fort Lee. He visited Europe, and upon his return, was made an assistant at St. Michael's Church, Jersey City. June, 1877, he assumed charge of the church congregation at Keyport, and during his pastorate erected the present church and rectory and convent, introduced the Sisters to teach in the parochial school and purchased a new cemetery. After a surgical operation at Antwerp, while on a visit to Europe in 1892, he died at the Capuchin Monastery in that city.

REV. J. JOSEPH SMITH.

Rev. J. Joseph Smith was born in the City of Trenton, March 26, 1862, and prepared himself for the priesthood at St. Charles' College, Md., and at Seton Hall College and Seminary. Ordained at St. Patrick's Cathedral, Newark, by Bishop Wigger, May 30, 1885, his first appointment was to Long Branch as assistant to Father McFaul and at the end of the Summer season,



he became an assistant at the Cathedral, remaining such until the death of Father Anthony Smith, when he was appointed acting rector. Owing to ill health, he was sent to St. Francis' Church, Metuchen, October, 1890, in the hope that the change would restore his strength, but the dread disease consumption had entered into his system, and he continued to sink slowly until the following Summer when he returned to his parent's home at Trenton, where he died October 31, 1891.

REV. JOSEPH SCHNELLER.

Rev. Joseph Schneller, one of the pioneer laborers of the faith in New Jersey, was born in Austria and ordained by Bishop Dubois in New York,

December 24, 1827. He was sent to New Brunswick shortly after his ordination, and notwithstanding the intense hatred against everything Catholic, succeeded in purchasing ground on Bayard Street, and erecting a small brick church. After leaving New Brunswick in 1833, he became one of the editors of the "Weekly Register and Catholic Diary." He was a pastor at Albany and Brooklyn, and died September 18, 1862.

REV. LINUS A. SCHWARTZ.

Rev. Linus A. Schwartz was born in Pottsville, Penn., September 18, 1878, and educated at St. Charles Borromeo's College, Philadelphia, and St. Vincent's Seminary, Latrobe, Penn. He was ordained by Bishop Canevin,

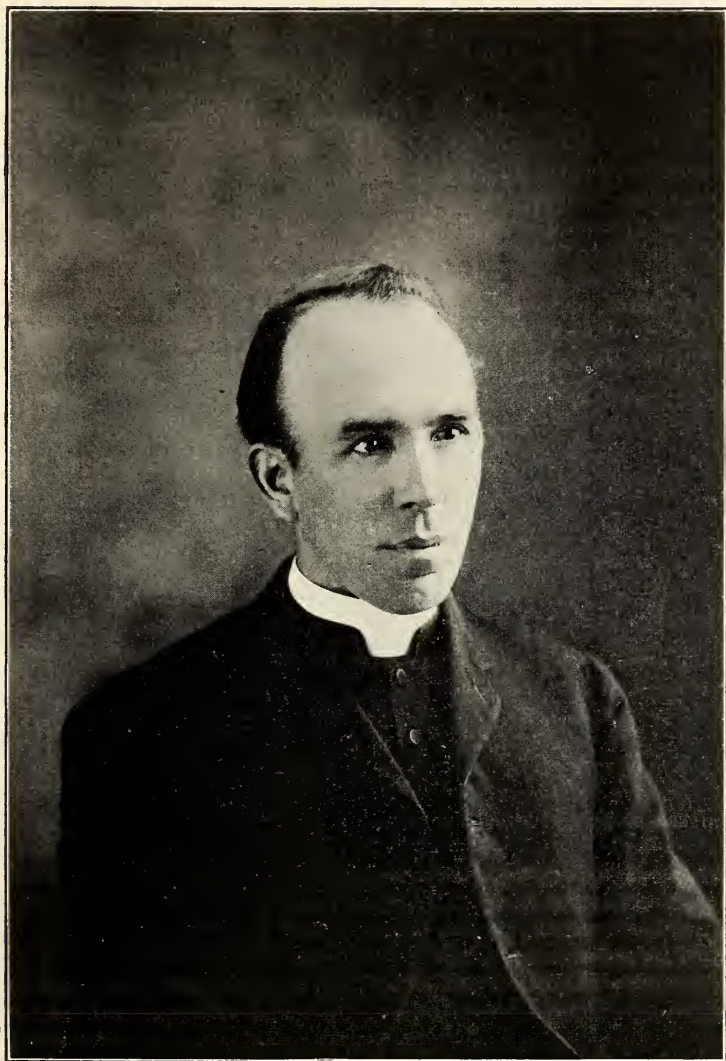


June 6, 1903, and shortly afterwards sent to Bordentown as assistant to Father D. J. Duggan. October 1, 1904, he was appointed pastor of St. Mary's Church, Stony Hill, being at the time the youngest rector in the Diocese and succeeding Father Schandel, who was the oldest.

REV. ANTHONY C. SHUVLIN.

Rev. Anthony C. Shuvlin, rector of St. Joseph's Church, Camden, was born in 1870, and was a student at St. Charles' College, Md., and at Inns-

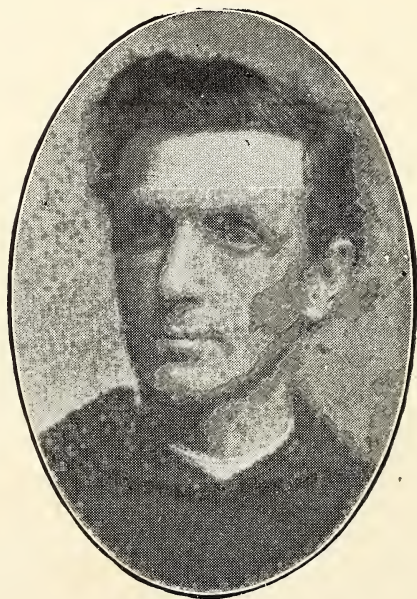
bruck, Tyrol. He was ordained in 1897 at Innsbruck and served as a curate at St. Francis' Church, Trenton and St. Mary's, Bordentown. He succeeded



Doctor Rathner as pastor of St. Joseph's, Camden, June 16, 1902, where he is doing excellent work for God and the people.

REV. FRANCIS J. McSHANE.

Rev. Francis J. McShane, O. S. A., the distinguished rector of St. Nicholas' Church, Atlantic City, N. J., was born in the County Tyrone, Ireland, February 15, 1846. At the age of nine years he was brought to America by his parents, who located in the parish of the Assumption, Philadelphia, where he attended the church school, until he was admitted to Villanova. Here he made his classical and theological studies, and was ordained to the priesthood February 29, 1872. After teaching at Villanova for a while, and doing some parish work till 1876, he then became Vice-President of that institution. He was also stationed at St. James' Church, Carthage, N. Y. From



1882-1894 he was rector of the church at Chestnut Hill. In the following year he was made President of Villanova College. In the Summer of 1898 he became pastor of St. Nicholas' Church, Atlantic City, where he has erected the magnificent Church of St. Nicholas, which will always be a monument to his zeal and splendid financial management. During Father McShane's administration the parish has been advanced wonderfully in every way. If there is one trait of character which distinguishes Father McShane, it is the ability to mind his own business, and to mind this well he has succeeded in doing in all his positions.

REV. JOHN F. SALAUN.

Rev. John F. Salaun was born in Brittany, France, and educated at the Seminary of Nantes, where he was ordained in 1842. He was a priest of the Cleveland Diocese previous to his coming to Newark in 1867. His first appointment in New Jersey was assistant at St. Peter's Church, Jersey City, and in November, 1868, he was promoted to the pastorate of Red Bank, and attended Long Branch, Sandy Hook and Manchester as Missions. July 1, 1876, he was appointed the first resident pastor of Long Branch, but resigned in the Spring of 1877, and was given charge of South Orange, where he remained until 1888, when he resigned and returned to France, where he died October 19, 1895.

VERY REV. ANTHONY SMITH, V. G.

Very Rev. Anthony Smith, the first Vicar General of the Diocese of Trenton, was born in Obergunsburg, Bavaria, April 8, 1821. Manifesting from childhood an inclination toward the priesthood he entered one of the institutions of his native land with this object in view, and after applying for admission to the Redemptorist Order, joined it in France about the year 1837. Requested to go to America by his Superiors, he cheerfully complied with their wish and after completing his studies was ordained in the Cathedral of Baltimore, by Archbishop Eccleston, December 21, 1845, and celebrated his first Mass on Christmas Day. Shortly after his ordination he was sent to Buffalo, New York, where he built St. Mary's Church and St. Andrew's Hospital, and after their completion, he returned to Baltimore, where he remained for seven years when obedience again called him to Buffalo. In 1861 he paid a visit to his native land and upon his return entered the ranks of the secular clergy in the Diocese of Newark, and was appointed pastor of St. John's Church, Trenton. His first important work in St. John's parish, was to provide a home for the orphans of the brave soldiers who went forth from the city to fight for the integrity of the Union, and for this purpose he established St. John's Orphan Asylum in 1864, and entrusted the care of it to the Sisters of Charity from Madison. In 1865 he purchased ground in the northern section of the city, and on April 23, 1866, began the erection of the present St. Mary's Cathedral. After its dedication in January, 1871, he devoted his energies to the completion of the parochial school which had been commenced the year previous, on ground purchased by him for that purpose in 1868, and had it ready for occupancy in the following October, and a corps of Sisters of Charity engaged to teach in it. Upon the completion of St. Mary's Church, he resigned the charge of St. John's. His next work was the purchase of ground for a cemetery on November 1, 1872, which he enlarged in March, 1886. In 1877 he bought land in Hopewell and began the erection of a church on it the same year. The school which had outgrown its limited quarters engaged his attention again, and was enlarged sufficiently to accommodate all

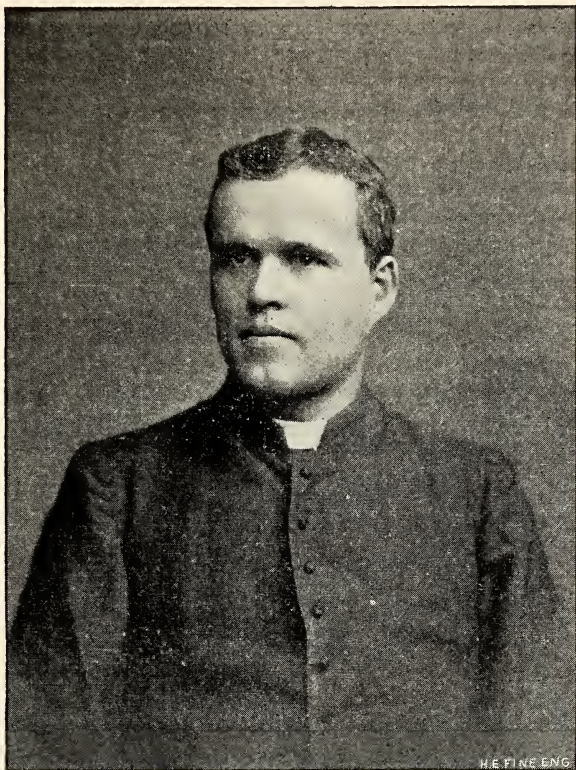
requirements. The growth of the city towards Millham did not escape his watchful eye and to provide for the future needs of Catholics in that direction he purchased ground on Sherman Avenue and in 1882, erected a brick building to be used as a school and chapel. This was the foundation of the present St. Joseph's Church. After the erection of Trenton into an episcopal city, and the selection of St. Mary's Church as the Cathedral of the Diocese, Father Smith began the erection of the Bishop's house, and the enlargement of the rectory to correspond with it. Bishop O'Farrell appointed him his Vicar



General, and as Vicar General he was as zealous for the spiritual and temporal welfare of the Diocese as he had been unsparing of self for the advancement of Catholicity in Trenton. After an official visit to the northern part of the Diocese in the Summer of 1888, he returned home feeling unwell, and although skillful doctors did all in their power to aid him, he continued to sink and on Saturday morning, August 11, 1888, his soul winged its flight to the Great Master he had served so long and so faithfully.

REV. MATTHIAS TARNOWSKI.

Rev. Matthias Tarnowski, pastor of St. Joseph's Polish Church, Camden, was born in Galicia, February 22, 1863, and studied at Cracow, where he was



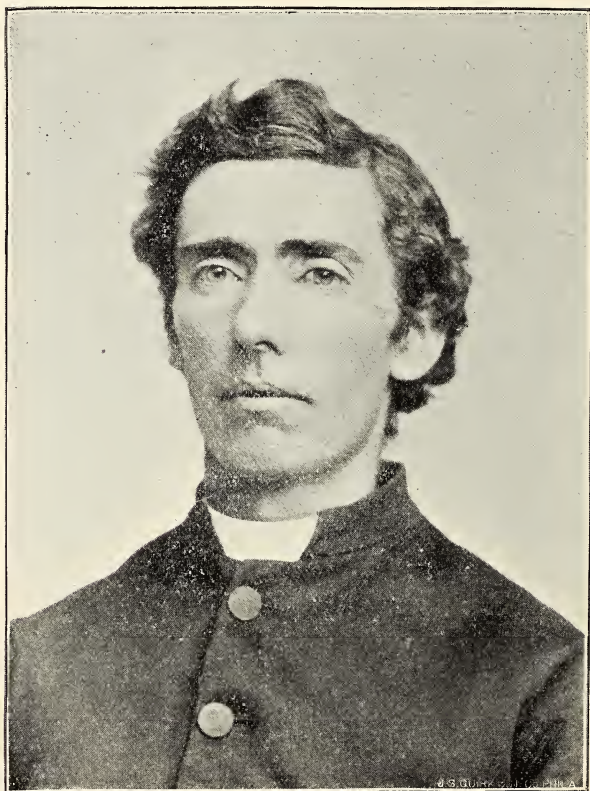
ordained, December 27, 1886. He had charge of St. Stanislaus' Church, Trenton, from January 15, 1889, until February 26, 1901, when he went to Camden.

REV. JOSEPH THURNES.

Rev. Joseph Thurnes was born in Switzerland, May 25, 1830, and was ordained at the University of Innsbruck, July 16, 1854. He was received into the Diocese of Newark, May 22, 1866, and appointed an assistant at St. Peter's Church, Newark, and on August 12, 1866, he was sent to St. Nicholas' Church, Egg Harbor City, as first resident pastor. November, 1878, he was transferred to Sts. Peter and Paul's, Camden, and when this parish was given to the care of the Franciscan Fathers, November 1, 1883, he was made rector of St. Francis' Church, Trenton, where he remained until he died, June 7, 1902.

REV. WILLIAM P. TREACY.

Rev. William P. Treacy was born in County Tipperary, Ireland, November 21, 1850. He studied at Woodstock, Md., and Louvain, Belgium, for the Society of Jesus, and was ordained a priest of that Society, September 8, 1880. October 28, 1886, he was received into the Diocese of Trenton and given

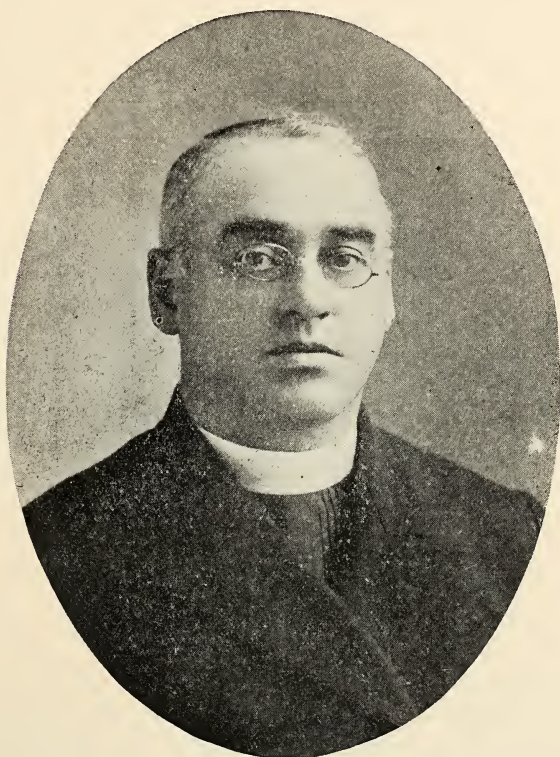


charge of Swedesboro. He was removed from that parish, February 28, 1893, by Bishop O'Farrell and after an absence of nearly two years from the Diocese, was appointed assistant to Father John Brady, of South Amboy by Bishop McFaul. He was afterwards pastor of Bradevelt and East Millstone, and died at the last named place, March 29, 1906.

REV. HENRY WARD.

Rev. Henry Ward was born in Brackey, near Omagh, County Tyrone, Ireland, on June 27, 1857. Having graduated from the Brackey National

School, he took an advanced course in the Royal Albert College, Glasnevin, Dublin. Later on he became an alumnus of St. Joseph's College, Manchester, England, and from there graduated into the famous Missionary College of All Hallows, Dublin, Ireland. Here after a distinguished course, he was ordained to the priesthood on June 24, 1886—the Feast of Corpus Christi. His lordship, the Right Rev. Nicholas Donnelly D.D., Bishop of Canea, was the ordaining prelate. In September of the same year, Father Ward proceeded to the West Indies, where he labored as Missionary Apostolic for nearly two years, when he became affiliated to the Diocese of Trenton, N. J. He received

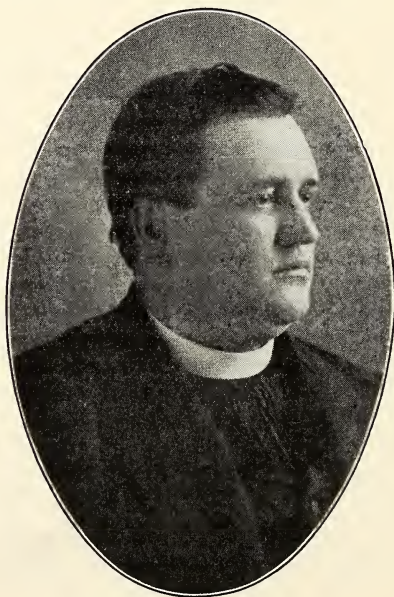


his first appointment from Rt. Rev. Bishop O'Farrell, who sent him to Long Branch in June, 1888. In September, 1888, he was transferred from Long Branch to St. Mary's Cathedral, Trenton, and in April, 1890, Bishop O'Farrell appointed him pastor of the united parishes of Washington and Hacketts-town, Warren County, N. J. Here he labored with much success for nearly eight and a half years, when Rt. Rev. Bishop McFaul transferred him to the pastorate of St. Joseph's Church, Trenton, N. J. He took charge of this parish on September 8, 1898. At once he set to work to raise funds in order to

liquidate the debt which rested on the school property and to build a much-needed church. Success again crowned his efforts and on Sunday, March 19, 1905, the Feast of St. Joseph, Rt. Rev. Bishop McFaul assisted by many of the clergy, dedicated to Divine service the handsome new stone church which stands on the corner of Olden and St. Joseph's Avenues, Trenton.

REV. SIMON B. WALSH.

Rev. Simon B. Walsh was born in Jersey City, N. J., August, 1862, and was educated in St. Aloysius' Academy, Jersey City, St. Francis Xavier's College, N. Y., and graduated from Seton Hall College, South Orange, June, 1884. He studied theology at Mt. St. Mary's Seminary, Emmittsburg, Md., the Seminary of the Sacred Heart, Vineland, N. J., and was ordained a priest



by Cardinal Gibbons, in the Baltimore Cathedral, June 21, 1888. He was a curate at St. Peter's Church, New Brunswick, the Church of the Sacred Heart, Trenton, St. Mary's, Gloucester, and was named rector of the parishes at Beverly and Riverton, January, 1895. On May 29, 1901, he was transferred to the pastorate of St. Joseph's Church, High Bridge.

REV. JAMES A. WALSH.

Rev. James A. Walsh was born in Kilkenny, Ireland, February 22, 1841, and was ordained for the Capuchin Order, September 13, 1863. For a time

he labored in India as chaplain to an English regiment, but the climate not being suitable to his health he came to America and was stationed at the Capuchin Church of St. John the Baptist, New York, until he became affiliated with the Diocese of Newark, July 27, 1874. His first appointment in New Jersey was to the Church of Our Lady of the Valley, Orange, where he was pastor from September 6, 1874, to April 29, 1877, when he was transferred to Long Branch. While in the latter place he erected a pastoral residence and also the Church of the Holy Spirit at Asbury Park. In May, 1883, he was sent to Woodbridge, and owing to a controversy with the Rev. P. L. Connolly, of Perth Amboy, and also to ill health he resigned from the parish and was sent to Bridgeton, where he remained four years. He died at West End (Long Branch) December 22, 1889.

REV. ALFRED YOUNG.

Father Young was born in Bristol, England, in 1831, and came to this country in his youth. He was graduated from Princeton College in 1848, at which time he was connected with the Protestant Episcopal Church, and in 1852 he was graduated from the medical department of the University of New York. In 1850, while yet a medical student, he embraced the Roman Catholic faith. After becoming a physician he practiced medicine for a year, and was then sent to Paris by Bishop James Roosevelt Bayley, of the Roman Catholic Diocese of Newark, where he studied for the priesthood at the Seminary of St. Sulpice. Returning to this country, he was ordained a priest in St. Patrick's Cathedral, at Newark, August 24, 1856. He was vice president of Seton Hall College in 1857, during the presidency of Bishop McQuaid, now of the



See of Rochester. He was afterward rector of the Roman Catholic Church at Princeton, and later at Trenton. Attracted by the life and aims of the newly-founded Paulist community, Father Young was received as a member of the congregation in 1861. He became a missionary of great zeal and noted eloquence. He was also a musician and composed many devotional hymns. He was enthusiastic in restoring the Gregorian chant for the entire services of the Roman Catholic Church. He wrote a long series of articles in favor of this movement and delivered many lectures on the same subject. Beside many magazine articles on various religious topics, and a series of epigrammatic poems on Scriptural texts in "The Catholic World," he was the author of "The Complete Sodality Hymn Book ;" "Catholic Hymns and Canticles;" "The Office of Vespers;" "The Catholic Hymnal;" and "Carols for a Merry

Christmas and a Joyous Easter." Much attention was attracted by a controversial work from his pen, entitled "Catholic and Protestant Churches Compared." He died April 4, 1900.

REV. JOSEPH J. ZIMMER.

Rev. Joseph Zimmer was born in Williamsburg, N. Y., June 20, 1846. After graduating from St. John's College, Fordham, he entered the Seminary at Seton Hall College and was ordained to the priesthood by Bishop Bayley, May 18, 1872. He served as curate at St. Mary's Church, Hoboken, St. John's, Paterson and St. Peter's, New Brunswick, and was appointed pastor of St. Bernard's Raritan, by Bishop Corrigan, June, 1876. Although Father Zimmer was told by the Bishop that his appointment to Raritan was a temporary one, still he has labored for thirty years in this parish, admired by the people of his own congregation and the missions which he formerly attended, viz: Somerville, Bound Brook and Millstone, and respected by those who are not members of the Catholic Church.

The following curates are at present on duty in the Diocese:

- CAHILL, REV. EDWARD J., St. Mary's Bordentown.
 CARROLL, REV. JOHN A., St. Joseph's Trenton.
 CATON, REV. JOHN E., St. Peter's, New Brunswick.
 CONWAY, REV. JAMES B., Sacred Heart, Trenton.
 GOUGH, REV. JAMES F., St. Peter's, New Brunswick.
 GRIFFIN, REV. EDWARD C., Cathedral, Trenton, Assistant Secretary
 of Rt. Rev. Bishop.
 HASSETT, REV. ARTHUR D., Cathedral, Trenton.
 HEALY, REV. JAMES A., Immaculate Conception, Camden.
 HENNESSY, REV. THOMAS F., St. Mary's, Perth Amboy.
 KEARNS, REV., St. Mary's Atlantic City.
 LANAGAN, REV. F. H., Our Lady, Star of the Sea, Long Branch.
 LAVEY, REV. M. J., St. Mary's, South Amboy.
 LINNANE, REV. JOSEPH A., St. James', Red Bank.
 MAHONEY, REV. JOSEPH F., St. Mary's, Perth Amboy.
 MANNION, REV. EDWARD C., St. Mary's of the Lake, Lakewood.
 M'KEAN, REV. WILLIAM J., Sacred Heart, Trenton.
 MORRISEY, REV. PATRICK, St. Catherine's, Spring Lake.
 O'HARA, REV. JOHN, Holy Spirit, Asbury Park.
 QUINN, REV. PATRICK J., Sts. Philip and James, Phillipsburg.
 REIDL, REV. JOSEPH, St. Joseph's, Hammonton.
 STRENSKI, REV. ARTHUR B., Sacred Heart, South Amboy.
 SULLIVAN, REV. JOHN A., Immaculate Conception, Camden.
 TARGIA, REV. JOSEPH, St. Joachim's, Trenton.
 WHALEN, REV. THOMAS J., Cathedral, Trenton.

REV. FRANCIS GOUGH.

Father J. F. Gough was born in Trenton, N. J., November 28, 1878, and made his preliminary studies at St. Charles' College, Md., Seton Hall, South Orange, and St. Mary's Seminary, Baltimore. He was ordained at the Cathedral, Baltimore, June 21, 1904, and appointed a curate at St. Peter's Church, New Brunswick, in which parish he still works with all the zeal and piety of a good priest.

REV. THOMAS JOSEPH WHELAN.

Rev. Thomas Joseph Whelan was born in Birmingham, England, December 8, 1876, and studied at St. Charles' College, Md., and St. Mary's Seminary, Baltimore. Since his ordination at Baltimore, June 21, 1905, he has been an assistant at the Cathedral, Trenton, where he displays remarkable activity for a curate.

REV. EDWARD A. CAHILL.

Rev. Edward A. Cahill was born in Newark, N. J., June 25, 1878, and after the completion of his studies at St. Peter's College, Jersey City, and St. Bonaventure's Seminary, Allegheny, he was ordained in St. Joseph's Cathedral, Buffalo, June 22, 1904. He was a curate at St. Michael's, West End, and at present is assisting Father Duggan at St. Mary's, Bordentown, his first curacy.

REV. JOHN E. CATON.

Rev. John E. Caton was born in Caldwell, N. J., September 7, 1876, and studied at St. Vincent's College and Seminary, Latrobe, Pa. After his ordination at the Seminary Chapel, June 6, 1902, he was sent as assistant to the Church of the Sacred Heart, Trenton, and during the month of June, 1905, he was appointed curate to Monsignor O'Grady of New Brunswick, at St. Peter's. Father Caton is not only an eloquent and forcible preacher, but he is also a brilliant musician and singer.

REV. MICHAEL D'IELSI.

Father Michael D'Ielsi was born March 10, 1876, and studied in the Royal College of Lucera. After graduating with honors, he entered the Seminary of Lucera where he completed his studies for the priesthood, and was ordained September 3, 1899. He was exalted to the dignity of Canon on the twenty-third of April, 1901. He has been laboring successfully among his countrymen and has done much to improve their spiritual condition in Camden, where he has already organized a parish for the Italian residents, and is preparing to build a church for their special benefit.

THE CATHOLIC CHURCH

REV. ARTHUR D. HASSETT.

Rev. Arthur D. Hassett, one of the curates at St. Mary's Cathedral, was born in Lowell, Mass., July 2, 1876, and studied at Holy Cross College, Mass., and St. Mary's Seminary, Baltimore. Shortly after his ordination at Baltimore, June 21, 1904, he received his present appointment to St. Mary's Cathedral, Trenton, and is doing excellent work in every department of a curate's life. Remarkable for his gentleness and piety, Father Hassett has won the good wishes of all who know him.

REV. MATTHEW A. LAVEY.

Father M. A. Lavey was born in Carbondale, Pa., February 21, 1877, and studied at Niagara University, and St. Bonaventure's Seminary, Allegheny, New York, and was ordained in the Seminary chapel, June 16, 1903. Since his ordination he has been a curate at St. Mary's Church, South Amboy, where his faithful work in school and parish is known and appreciated. A model young priest, he is a consolation and a joy to his pastor.

REV. FRANCIS X. LANGAN.

Rev. Francis X. Langan was born in Keyport, N. J., December 17, 1876. He studied at Niagara University and was ordained in St. Patrick's Cathedral, New York, May 28, 1903. He has been assisting Father Cantwell at Long Branch since his ordination, and bids fair to become a model parish priest some day.

REV. JOSEPH A. LINNANE.

Rev. Joseph A. Linnane was born in Westboro, Mass., October 3, 1875, and studied at Holy Cross College, Worcester, Mass., and Dunwoodie Seminary, Yonkers, N. Y. After his ordination at St. Patrick's Cathedral, N. Y., June 6, 1903, he was sent to assist Father Reynolds at St. James' Church, Red Bank. Father Linnane is a hard worker, and leaves nothing undone in the fulfillment of his duty.

REV. WILLIAM I. M'KEAN.

Father William I. McKean, a native of Belfast, Ireland, was born December 10, 1873. His college studies were made in Ireland, and his theological course at St. Mary's Seminary, Baltimore. After his ordination at Baltimore, June 21, 1902, he was appointed an assistant at the Church of the Sacred Heart, Trenton, and by his gentleness and priestly demeanor has endeared himself to the people of the parish.

REV. P. W. MORRISEY.

Rev. P. W. Morrisey was born in Haydenville, Mass., March 22, 1877, and studied at St. Jerome's College, Berlin, Ontario, and at the Grand Seminary, Montreal, where he was ordained. Since his ordination he has been an assistant at Fitchburg, Mass., and Spring Lake, N. J., where he still assists Father McLaughlin.

REV. EDWARD C. MANNION.

Father Mannion was born in Gloucester, N. J., December 21, 1881, and was a student at St. Charles' College, Md., Seton Hall, South Orange, and St. Mary's Seminary, Baltimore. December 17, 1904, he was ordained at Baltimore, and since that time he has been an assistant at West End, and Lakewood. He now is a very great help to Father Healey.

REV. JOHN JOSEPH O'HARA.

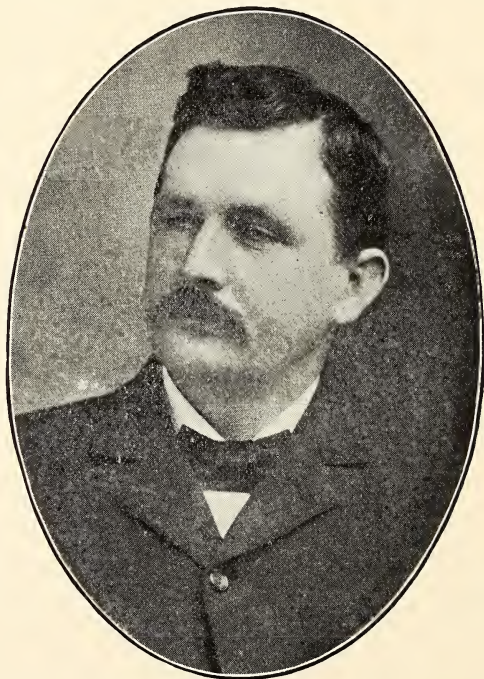
Rev. John Joseph O'Hara was born at Chatham, N. J., April 2, 1879, and made his studies for the priesthood at St. Charles' College, Md., Seton Hall, and St. Mary's Seminary, Baltimore. June 21, 1905, he was ordained at the Cathedral, Baltimore, and he was assistant at Seabright from June 28 until September 28, 1905, when he was transferred to Asbury Park to be a curate at the Church of the Holy Spirit. Father O'Hara is an active and pious young priest.

REV. J. A. SULLIVAN.

Rev. J. A. Sullivan is a native of Newport, R. I., and was born June 29, 1879. He was ordained at the Grand Seminary, Montreal, Canada, December 17, 1904, and since then has been an assistant at the Church of the Immaculate Conception, Camden, where he labors successfully, and gives much promise of a useful career in the priesthood.

DAVID T. KENNY.

Prominent among the Catholic laymen who have done so much to promote the material prosperity of the Diocese of Trenton is David T. Kenny, of Plainfield, N. J. Not only is Mr. Kenny an exemplary and consistent Catholic, but he is also a generous promoter of Catholic education, for through his recent donation of a valuable tract of land on the Watchung Mountain, near Plainfield, the Sisters of Mercy of Bordentown are enabled to begin the

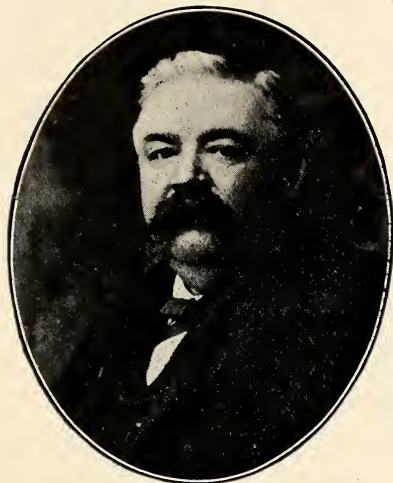


erection of the Mt. St. Mary's College for the higher education of women, the excavations for which are now in progress. Mr. Kenny was born at White House, Hunterdon County, N. J., April 3, 1866. By his industry and skill he has achieved marked distinction in the line of mechanics, being the inventor of the Flushometer and the Vacuum Cleaner for cleaning public and private buildings, which places him in the front ranks of our benefactors from a hygienic standpoint. At the present time Mr. Kenny is applying his genius to other inventions. He is a member of St. Joseph's Church, Plainfield, N. J.

DENNIS ROE.

Always sympathetic with those who were endeavoring to do good Dennis Roe of Trenton, N. J., was not satisfied in offering sympathy only, he did

what was better and more helpful, he gave generously of his means and in his Will remembered the poor by leaving to St. Michael's Home at Hopewell a legacy of \$14,000.00. As one of the original incorporators of this institution, he always took a deep interest in its management, and its welfare, by attend-



ing all meetings and helping along in every possible way. This is a duty that too many of our lay people shirk, thus throwing all the burden of the spiritual and material affairs upon the shoulders of the clergy, while they afterwards blame them for want of prudence and foresight. Mr. Roe was born in Ireland, but came to Philadelphia in early life. Later on he settled in Trenton and identified himself with the Wilburtha quarries. Let his memory be always cherished as one of the benefactors of our Diocese.

COL. DANIEL MORRIS.

Col. Daniel Morris, of Atlantic City, is the friend and chief benefactor of the Protectors at Hopewell. By the aid of his large generosity the dying legacy of Bishop O'Farrell has reached his destined end, and the project of establishing such an institution, which Bishop McFaul has so eagerly promoted, has been carried into execution. The contribution of Mr. Morris adds up to nearly \$50,000. This certainly is a splendid manifestation of Christian charity, and a noble expression of a deep and moving sympathy for the orphans. The generous act must commend itself to a universal and heartfelt appreciation. We honor Mr. Morris for his princely gift. Col. Morris was born in Ireland in the year 1820. He came to America in 1849, and found an opening for his ability as a civil engineer in the State of Pennsylvania. For several years he was engaged on the State roads. He severed connection with that enterprise and came to Atlantic City, N. J. He designed the plan



of the city in 1853. From this year onward Col. Morris has been identified with the best interest of Atlantic City. He labored for its improvement and advancement, and every effort to organize and promote the institutions and business facilities of the growing city met with his earnest co-operation. His investments in landed property were extensive; he had the utmost confidence in the development and future prosperity of Atlantic City, and it was not long before many others shared the same confidence and reaped the benefits of the wise judgment and prudent foresight which Col. Morris displayed. While his purchases were large, his sales were frequent, and easy and moderate terms he put within the reach of all. Liberality characterizes Col. Morris' dealings. He has always and persistently labored for the welfare of the city, and his name will ever be connected with its history. Notable among his many munificent deeds is the erection of an armory for the "Morris Guards," a social organization of much popularity in Atlantic City. Along with all this outlay of generosity Col. Morris has been a constant supporter of his church. He is foremost in his devotion to its practice, and its temporal needs have always met with his prompt and generous response. The Protectory at Hopewell is the latest recipient of his great munificence. His name will be forever joined with the good work which this institution purposes to accomplish. We may assure him that the protection and comfort which he has given to the homeless will not soon be forgotten. The prayers of the little ones will bear his name heavenward in gratitude, and their wish will be, and it will be the prayer of every Catholic soul, that God may be good and give Col. Morris the blessings of eternal life. Col. Morris died in Atlantic City in 1899. His remains are interred 'neath a stately Celtic Cross on a beautiful knoll fronting St. Michael's Home, Hopewell, N. J., where visitors and inmates may remember his good deeds.

IN MEMORIAM.

“The seasons bring the flower again,
And bring the firstlings to the flock,
And in the yew tree's shade, the clock,
Beats out the little lives of men.”

Out of the ranks of the living, into the silent land of the dead, away from the firing line of battle, back to the rear, they have been carried, and each one has found a resting place in his own little trench, to await the last bugle call for a final promotion to the army of Saints when the great Captain Jesus Christ reviews his soldiers.

Soldiers they were on earth, His soldiers, and their battle was against sin and temptation, against the forces of infidelity, indifference and worldliness. Brave and pious men, gentle and virtuous women, Priests and Sisters, all working to that one end, the glory of God and the spread of His kingdom.

Some were mustered out of His service whilst the bloom of youth was still upon their cheeks and the radiance of innocence brightened their countenances. Others went out bowed down and silvered with age, after the record of long years and of many battles won, but all gave up their lives for Him who died for all.

Prelate and pastor, curate and sister, they lived, they labored and they died, leaving the sweet fragrance of their noble example, and when to-day we look back over those twenty-five years we count one Bishop, two Vicar Generals, thirty-five priests and twenty-two sisters. From church and school, from hospital and asylum, we miss their kindly words and helpful works.

Theirs was the labor that did so much to clear away the tangled mass of prejudice and bigotry, and planted the seeds of Catholic piety and devotion in many of our parishes. On village road and city street they reared their church or chapel, and whenever it was possible they placed near it the Catholic parish school or taught in its class rooms. All honor then to these heroes and heroines—let their memories be cherished by priests and people, and let them be placed among our friends and benefactors. The first of those to fall in the service of our Diocese (December, 1885) was the old Veteran Father Cornelius O'Reilley, who spent nearly twenty-five years with the people of Phillipsburg. Every one in that section knew Father Con O'Reilley, and the influence of his saintly life still pervades the parish. The next to go was Father Esser, the angel of Egg Harbor and surrounding country. Even yet the old people speak of his noble character. He departed in April, 1886. In the following October the fiery old Franciscan of Swedesboro, Father Anthony

Cassesse, went to his reward, after years of wrangling with the difficulties of the English language and the disappointments of parochial life.

Poor Father Kars of Gloucester! The older priests often spoke of his zeal and piety and his patient forbearance. He passed away on May 5, 1887, and in the following July Father Rogers was buried, the grand old man of New Brunswick, who, for nearly fifty years, ruled St. Peter's with an iron hand, and feared neither friend nor foe in the discharge of his duty. And with all so kind and patient that all looked upon him as a father. The following year (1888) claimed another of our old veterans, Vicar General Smith, who had spent twenty-seven years in Trenton, where everybody knew and revered him. Like an old war horse, he was always ready for battle. Big of body and equally as big of mind, he left us St. Mary's Cathedral as it stands to-day. His brusque good nature made him a favorite with all.

1899 found three priests drop out of life: Father Martens of St. John's, New Brunswick, Father Kane of Glassboro, and Father Orem of Hacketts-town—three good men.

The year 1890 took from the Diocese the Rev. James Walsh, the famous fighter of Long Branch. This loss we could bear with patience and resignation, but when the following February brought the sad news of Vicar General Kelly's death, we knew that a faithful, hard-working priest was gone. Good Father Kelly! All who knew him loved him. His forty-five years of missionary labor in the Amboy district have left their marks upon the lives of the people to whom he ministered. Planting himself at this point in 1855, with his eagle eye he watched the whole coast in search of scattered or neglected Catholics, and when he found them his zeal soon brought him to their help.

Two months later his friend, Father Kane, the scholar of Red Bank, gave up his soul to his Creator after a long and beautiful life of usefulness; while the following September took from our midst the youthful pastor of Beverly, Father Degnan, just as he was about to begin a life of great and good deeds for his people.

April of 1894 brought the sad news of the death of our chief shepherd and first Bishop of Trenton, the lovable and scholarly Bishop O'Farrell. We all know how he loved his great Atlantic See, and the resorts on its borders. We can never forget his love for the children.

On November 7, 1894, another pioneer was called when Father John J. O'Connor, the hermit of New Monmouth, left us.

1895 took our lovable Dean Fitzsimons, the genial and gentlemanly host of Camden, whom we all revered so much.

Father Freeman, Father Geoghegan, and Father Danielou soon followed, in 1895, 1896, and 1897, as also went the youthful John M. McCloskey, Chancellor of the Diocese, whose promise of a bright career was cut off by consumption.

In 1898 we lost the zealous and energetic builder of Gloucester, Father McCormick, followed by Father Flanagan of Woodbridge.

Monsignor Moran, V. G., the father of Princeton, opened the death list for 1900. His thirty-three years' service in the diocese had brought him honors

and he was followed by Father O'Reilley of Metuchen, another good priest, and Father Glennon, the genial and kind pastor of Asbury Park, and a few weeks later the old monk of Cape May, Father Degan, was numbered among the dead.

Father William Dunphy, of Hopewell, another young man, died in 1901, and Father Kerr, of Dunellen, passed away in 1902.

In 1903 the Catholics of Carteret were called upon to give up their first pastor, good Father Carey, and in 1905 Father Mitchell, of Laurel Springs, and Father Nolan, of Belmar, both young and efficient pastors, were called away.

Our latest loss was Father William Treacy, who died at Millstone on March 28, 1906.

These, with the good Sisters from schools and hospitals, show what a loss we have sustained in the past quarter of a century. The following list will give names and dates, as far as such could be ascertained:

	<i>Died.</i>
Rev. Cornelius O'Reilley.....	December, 1885
Rev. Joseph Esser.....	April, 1886
Rev. Antonio Cassesse.....	October 30, 1886
Rev. Englebert Kars	May 5, 1887
Rev. John Rogers	July, 1887
Rev. Anthony Smith, V. G.	August 11, 1888
Rev. Charles F. Kane.....	January 12, 1889
Rev. William G. Oren	April 15, 1889
Rev. Henry Martens.....	June 21, 1889
Rev. James Walsh	December, 1890
Rev. John Kelly, V. G.....	February 27, 1891
Rev. Michael E. Kane.....	April 14, 1891
Rev. Thomas Degnan	September 21, 1891
Rev. Joseph Smith.....	October 31, 1891
Rt. Rev. Michael J. O'Farrell.....	April 2, 1894
Rev. John J. O'Connor.....	November 7, 1894
Rev. J. J. Hill.....	1894
Rev. Peter Fitzsimmons.....	August 31, 1895
Rev. Nicholas Freeman.....	September 9, 1895
Rev. D. P. Geoghegan.....	January 15, 1896
Rev. John H. Kenny.....	January 24, 1897
Rév. Stanislaus Danielou.....	April 2, 1897
Rev. Secundino Pattle.....	May 1, 1897
Rev. John M. Murphy.....	November 25, 1897
Rev. Thomas J. McCormick.....	July 30, 1898
Rev. John M. McCloskey.....	October, 1898
Rev. Joseph Flanagan.....	January, 1899
Mgr. Thomas R. Moran.....	March 31, 1900
Rev. Michael O'Reilley.....	April 7, 1900

Rev. Michael Glennon.....	October 14, 1900
Rev. Theophilus Degan.....	October 31, 1900
Rev. William J. Dunphy.....	October 8, 1901
Rev. Bartholomew Carey.....	March 20, 1903
Rev. Samuel A. Mitchell.....	April 11, 1905
Rev. Thomas Nolan.....	September 21, 1905
Rev. Father Kerr.....	1902
Rev. Wm. P. Treacy.....	April 28, 1906

Sisters of Mercy.

Sister Mary de Sales Tierney
 Sister Mary Aloysius Behan
 Sister Mary Agnes Lockerbie
 Sister Mary Berchmans Thompson
 Sister Mary Phillipa Closey
 Sister Mary Patricia Dullea
 Sister Mary Barbara Connell
 Sister Mary Michael Bailey
 Sister Mary Mercedes Brophy
 Sister Mary Fabian Brewster
 Sister Mary Eualia Malloy
 Sister Mary Monica O'Leary
 Sister Mary Augustine Lee
 Mother Mary Genevieve McDonald
 Mother Mary Regis Wade
 Sister Mary Clement Dunn
 Sister Mary Jerome Ryan
 Sister Mary Clare Manning
 Sister Mary Eusebius McCregan
 Mother Mary Austin Tierney
 Sister Mary Agnes Doyle
 Sister Mary Angela O'Grady

That God may reward them for all their good works is the prayer of every earnest reader

CHAPTER VII.
DIOCESAN DIRECTORY.

DIOCESE OF TRENTON
(*Diocesis Trentonensis.*)

Legal Corporate Title, "The Diocese of Trenton."

Established July 15, 1881.

Comprises fourteen Counties in the State of New Jersey—viz., Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren.

Square Miles = 5,756.

RIGHT REVEREND JAMES A. McFAUL, D.D., LL.D.,

Bishop of Trenton; cons. Oct. 18, 1894, in St. Mary's Cathedral.—Res., 153 N. Warren Street, Trenton, N. J.

First Bishop—Rt. Rev. Michael Joseph O'Farrell, D.D., cons. Nov. 1, 1881; died April 2, 1894.

Vicar General—Rt. Rev. Mgr. John H. Fox. Res., St. Mary's Cathedral, Trenton, N. J.

Chancellor—Rev. John W. Norris, J. C. D. Res., Deal, N. J.

Secretary—Rev. James J. Powers. Res., 153 N. Warren St., Trenton, N. J.

Diocesan Consultors—Right Rev. Mgr. John H. Fox, V. G., Rt. Rev. Mgr. John A. O'Grady, Dean; Very Rev. B. J. Mulligan, Dean; Revs. William P. Cantwell, B. T. O'Connell, P. J. Petri.

Rural Deans—Rt. Rev. Mgr. John A. O'Grady, of New Brunswick; Very Rev. B. J. Mulligan, of Camden; Very Rev. Frederick Kivelitz, of Freehold, and Very Rev. P. F. Connolly, of Phillipsburg.

Curia for Criminal and Disciplinary Causes—Judge, to be appointed in each case by the Rt. Rev. Bishop.

Procurator Fiscalis—Rt. Rev. Mgr. John A. O'Grady; Cancellarius—Rev. John W. Norris, J. C. D.

Curia for Matrimonial Causes—Judge, Right Rev. Mgr. John H. Fox, V. G.; Defender of the Matrimonial Bond and Secretary, to be appointed by the Rt. Rev. Bishop.

Moderator of Conferences—Rev. John W. Murphy.

Examiners of the Clergy—Right Rev. Mgr. John H. Fox, V. G.; Rt. Rev. Mgr. John A. O'Grady, Dean; Very Rev. P. F. Connolly, Revs. D. J. Duggan, Joseph J. Zimmer, F. J. McShane, O. S. A.

Examiners of Teachers—Very Rev. B. J. Mulligan, Dean; Revs. D. J. Duggan, James F. Devine, Bernard T. O'Connell.

Examiners of Schools—(Hunterdon, Somerset and Warren Counties): Very Rev. P. F. Connolly, Chairman; Rev. William F. Dittrich, Secretary; and Revs. William H. Lynch and William H. Miller. (Middlesex County): Rt. Rev. Mgr. John J. O'Grady, Chairman; Rev. Bernard T. O'Connell, Secretary, and Revs. John F. Brady, James F. Devine. (Monmouth and Ocean Counties): Very Rev. Frederick Kivelitz, Chairman; Rev. James A. Reynolds, Secretary, and Revs. William P. Cantwell, Michael C. O'Donnell, and Edward J. Egan. (Mercer and Burlington Counties): Rt. Rev. Mgr. John H. Fox, V. G., Chairman; Rev. Henry Ward, Secretary, and Revs. D. J. Duggan, Walter T. Leahy, and Bernadine Ludwig, O. M. C. (Atlantic, Camden, Cape May, Cumberland, Gloucester, and Salem Counties): Very Rev. Bernard J. Mulligan, Chairman; Rev. Peter J. Petri, Secretary, and Revs. Charles J. Giese, W. J. FitzGerald, J. C. D., and Lucius Matt, O. M. C.

Ecclesiastical Chant Board—Rt. Rev. Mgr. John H. Fox, V. G., Hon. Pres.; Rev. William H. Miller, Pres.; North Plainfield: Rev. William F. Dittrich, Secretary; Bound Brook, N. J.: Revs. Dennis J. Duggan; Bordentown, N. J.: P. J. Petri; Atlantic City: Joseph Keuper; New Brunswick, and Mr. Godfrey Schroth, Director, St. Mary's Cathedral Choir, Trenton.

CLERGY, CHURCHES, MISSIONS AND SCHOOLS.

CITY OF TRENTON.

St. Mary's Cathedral, Warren and Bank Streets, Rt. Rev. James A. McFaul, D.D., LL.D., Rt. Rev. Mgr. John H. Fox, V. G., rector; Revs. Arthur D. Hassett, Thomas J. Whalen, Edward C. Griffin, D.D.

School—11 Sisters of Mercy. 3 lay teachers. Sister Gonzaga, supr. Pupils, 805.

Stations—Moore's Station, County Workhouse.
State Industrial School, near Trenton.
Wilburtha, Asylum for Insane.

Sacred Heart, Broad and Centre Streets, Rev. Thaddeus Hogan, rector, and Revs. Wm. I. McKean and James B. Conway.

Schools—11 Sisters of Charity. Sister M. Emeliana, dir. Pupils, 512.
Sacred Heart Academy. 3 Sisters of Charity. Sister Louise Edward. Pupils, 56.

St. Francis of Assisium (German), West Front Street, near Willow, Rev. Joseph Rathner, D.D., rector. Res., 31 W. Front Street.

School—4 Sisters of St. Francis. Sister M. Frances, dir. Res., 38 Lafayette Street. Pupils, 240.

St. Hedwig's (Polish), Brunswick and Olden Avenues, Rev. John Supinski, rector. Res., Ohio Avenue, above Olden Avenue.

Holy Cross (Polish), Cass and Adeline Streets, Rev. Joseph Dziadosz, D.D., rector.

School—4 Felician Sisters, Sister M. Mansueta, dir. Pupils, 200.

Immaculate Conception, Chestnut Avenue, Rev. Bernadine Ludwig, O. M. C., rector. Revs. Ferdinand Meyer, O. M. C., and Hyacinth McMahon, O. M. C.

School—7 Sisters of St. Francis. Sister M. Dolorosa, dir. Res., 1523 Chestnut Avenue. Pupils, 566.

Missions—Hightstown, Mercer County, St. Anthony of Padua, Rev. Stephen Korthas, O. M. C., rector.

Perrineville, Monmouth County.

Chapel—State Prison, Rev. Aloysius Fish, O. M. C., chaplain.

St. Joachim's (Italian), Butler Street. Rev. Aloysius Pozzi, pastor. Rev. Joseph Targia. Res., 21 Bayard Street.

School—Bayard Street. 2 lay teachers. Pupils, 90.

Stations—Princeton, Kingston and Trenton Junction.

St. Joseph's, Olden Avenue, Rev. Henry Ward, rector, Rev. John A. Carroll, Res., 37 Sherman Avenue.

School—5 Sisters of Mercy and 1 lay teacher. Sister M. Baptist, dir. Pupils, 405.

St. Mary's (Greek), Grand Street, Rev. Basil A. Volosin. Res., 210 Grand Street.

School—2 lay teachers. Pupils, 125.

SS. Peter and Paul's (Slavish), Second, below Federal Street, Rev. Coloman Tomsczhanyi, Res., 351 Second Street.

School—2 lay teachers. Pupils, 78.

St. Stanislaus (Polish), Randall Avenue, Rev. Augustus Block, O. M. C., rector. Res., 71 Randall Avenue.

School—4 Franciscan Sisters of Christian Charity. Sister M. Sebastian, dir. Pupils, 125.

St. Stephen's (Hungarian), (Church building). Rev. Charles Rodoczy, rector. Res., 200 Genesee Street.

Chapel—St. Francis Hospital. Rev. M. J. Brennan, chaplain.

OUTSIDE OF THE CITY OF TRENTON.

Allentown, Monmouth Co., St. John's, Rev. Thomas F. Blake.

Mission—New Egypt, Ocean Co., Assumption B. V. M.

Station—Hamilton Square, Mercer Co.

Alpha, (Whitaker), St. Mary's, (Hungarian), Rev. Charles Poliseck.

Asbury Park, Monmouth Co., Holy Spirit, Revs. Thomas A. Roche and John O'Hara.

Our Lady of Mt. Carmel, Rev. Nicholas Leone.

Atlantic City, Atlantic Co., St. Nicholas of Tolentino, Rev. Francis J. McShane, O. S. A., rector.

Our Lady Star of the Sea, Revs. P. J. Petri, Thomas F. Moran.

St. Michael's, Rev. John Quaremba.

Belmar, Monmouth Co., St. Rose's, Rev. W. J. McConnell.

Bernardsville, Somerset Co., Our Lady of Perpetual Help, Rev. Joseph A. Ryan; Dominican Father, assistant.

Missions—Basking Ridge, Somerset Co., St. James'.

Beverly, Burlington Co., St. Joseph's, Rev. Peter Dernis.

Bordentown, Burlington Co., St. Mary's, Revs. Dennis J. Duggan, Edward J. Cahill.

Mission—Florence, Burlington Co., St. Clare's.

Bound Brook, Somerset Co., St. Joseph's, Rev. William F. Dittrich.

Bradvelt, Monmouth Co., St. Gabriel's, Rev. John A. Lawrence.

Mission—Everett, (Morrisville), Monmouth Co., St. Catherine of Genoa.

Bridgeton, Cumberland Co., Immaculate Conception, Rev. Michael Hagerty, D.D.

Burlington, Burlington Co., St. Paul's Rev. Henry W. Russi.

Camden, Camden Co., Immaculate Conception, Broadway and Market Streets, Very Rev. Dean B. J. Mulligan, Revs. John A. Sullivan and James A. Healy.

Sacred Heart, Ferry Street and Broadway, Rev. Maurice E. Bric.

Our Lady of Mt. Carmel, Revs. Michael Di Ielsi and Nicholas Nota.

Missions—West Berlin, Our Lady of Mt. Carmel.

SS. Peter and Paul's (German), Division and 4th Streets, Rev. Lucius Matt, O. M. C., rector. Revs. William Peberi and Martin Whitekamp, O. M. C.

St. Joseph's, Rev. A. Shuvlin, Res., 2503 Howell Street.

St. Joseph's (Polish), Rev. M. Tarnowski.

Cape May, Cape May Co., St. Mary's Star of the Sea, Rev. D. S. Kelly.

Carteret, Middlesex Co., St. Joseph's, Rev. John J. O'Farrell.

Deal, Monmouth Co., St. Mary's, Rev. J. W. Norris, J. C. D.

Dunellen, Somerset Co., St. John the Evangelist, Rev. Edward J. Dumphy.

Mission—South Plainfield, Somerset Co.

East Millstone, Somerset Co., St. Joseph's, Rev. William P. Treacy.

East Vineland, Cumberland Co., St. Mary's, Rev. N. Coscia.

Eatontown, Monmouth Co., St. Dorothea's (church building), Rev. Aloysius Quinlan.

Mission—Colt's Neck, Monmouth Co., St. Mary's.

Egg Harbor City, Atlantic Co., St. Nicholas', Rev. A. Van Riel.

Flemington, St. Magdalene de Pazzi, Rev. John E. Murray.

Mission—Clinton, Immaculate Conception.

Station—Stockton.

Freehold, Monmouth Co., St. Rose of Lima's, Very Rev. Frederick Kivelitz, dean.

School—3 Sisters of St. Francis. Sister M. Theodora, dir. Pupils, 155.

Glassboro, St. Bridget's, Rev. Richard O'Farrell.

Missions—Elmer, St. Ann's.

Mullica Hill, Holy Name of Jesus.

Stations—Clayton, Gloucester Co.

Franklinville, Gloucester Co.

Hardingville, Gloucester Co.

Magnolia, Gloucester Co.

Monroe, Gloucester Co.

Union, Gloucester Co.

Gloucester, Camden Co., St. Mary's, Revs. Charles J. Giese, (Diocesan Dir. of Priests' Euch. League); Rev. Alfred E. Scully.

School—8 Sisters of St. Dominic. Sister M. Dalmatia, dir. Pupils, 348.

Station—Blackwood, Camden Co.

Haddon Heights, Camden Co., St. Rose's, Rev. J. A. Egan.

Hammonton, Atlantic Co., St. Joseph's, Rev. Joseph Transerici, P. S. M.; Rev. Joseph Riedl, assistant.

Missions—Waterford, Camden Co., Holy Family.

Cedar Brook, Camden Co.

Winslow, Camden Co.

Stations—Atsion, Burlington Co.

Malaga, Gloucester Co.

High Bridge, Hunterdon Co., St. Joseph's, Rev. Simon B. Walsh.

Stations—Annandale, Hunterdon Co.

Lebanon, Hunterdon Co.

Highlands, Monmouth Co., Our Lady of Perpetual Help. Rev. John J. Sweeney.

Stations—Highland Beach, Monmouth Co.

Navesink, Monmouth Co.

Holly Beach, Cape May Co., St. Ann's, Rev. James A. Moroney.

Stations—Anglesea, Cape May Co.

Wildwood, Cape May Co.

Hopewell, Mercer Co., St. Alphonsus', Rev. Wm. J. Reddan.

Station—Skillman, Somerset Co.

Chapel—St. Michael's Orphan Asylum and Industrial School, Hopewell.

Jamesburg, Middlesex Co., St. James the Less, Rev. Michael H. Callahan.

Stations—Helmetta.

Millstone, Monmouth Co.

Prospect Plains, Middlesex Co.

Chapel—State Reform School.

Junction, Hunterdon Co., St. Ann's, Rev. Thomas A. Allen.

Mission—West Portal, Hunterdon Co., St. Joachim's.

Station—Bloomsbury, Hunterdon Co.

Keyport, Monmouth Co., St. Joseph's, Rev. Michael C. O'Donnell.

School—3 Sisters of Mercy. Sister M. Irene, dir. Pupils, 100.

Lakewood, Ocean Co., St. Mary's of the Lake, Revs. Thomas B. Healy, Edward C. Mannion.

- School—Academy. St. Mary's of the Lake. 4 Sisters. Sister M. Raymond, dir. Pupils, 40.
- Chapel—Academy, St. Mary's of the Lake.
- Sanitarium—St. James' Hall in the Pines. Sisters of St. Joseph.
- Lambertville, Hunterdon Co., St. John's, Rev. William H. Lynch.
- School—5 Sisters of Mercy. Sister M. Helena, dir. Pupils, 200.
- Laurel Springs, Camden Co., St. Lawrence's, Rev. Gregory F. Moran.
- Mission—Gibbsboro, Camden Co., St. Edward's.
- Lawrenceville, Mercer Co., Morris Hall, Home for Aged.
- Chapel—Rev. John Gammell, chaplain.
- Mission—Pennington, Mercer Co., St. James'.
- Long Beach City, St. Thomas', (open only in summer).
- Long Branch, Monmouth Co., Our Lady, Star of the Sea, Revs. Wm. P. Cantwell, F. H. Langan.
- School—5 Sisters of Charity. Pupils, 120. Sister M. Digna, dir. Pupils 165.
- Academy—9 Sisters of Charity. Sister Imelda, sister-servant. Pupils, 130.
- Mission—Monmouth Beach, Monmouth Co., Precious Blood.
- Station—Galilee, Monmouth Co.
- Long Branch City, Monmouth Co.
- North Long Branch, Monmouth Co.
- Ocean Port, Monmouth Co.
- St. Michael's, (West End), Rev. Richard A. Crean.
- Station—Norwood, Monmouth Co.
- Merchantville, Camden Co., St. Peter's, Rev. P. J. Clune.
- Mission—Collingswood, Camden Co., St. John's.
- Stations—Delair, Camden Co.
- Pensauken, Camden Co.
- Metuchen, Middlesex Co., St. Francis, Rev. John A. Graham.
- Millville, Cumberland Co., St. Mary Magdalene's, Rev. Wm. J. Fitzgerald.
- Milmay, Atlantic Co., St. Mary's, Rev. Theodore McCormick.
- Minotola, Atlantic Co., St. Michael's, Rev. Gerald Cristiano.
- Moorestown, Burlington Co., Our Lady of Good Counsel, Rev. John W. Murphy.
- Mount Holly, Burlington Co., Sacred Heart, Rev. Peter J. Hart.
- Mission—Jobstown, Burlington Co., St. Andrew's.
- New Brunswick, Middlesex Co., St. Peter's, Somerset Street, Rt. Rev. Mgr. John A. O'Grady, dean.
- St. Mary of Mount Virgin's, Rev. Francis Papa.
- St. John the Baptist (German), Rev. Joseph Keuper.
- Sacred Heart, Troop Ave. and Suydam Street, Rev. Jas. F. Devine.
- St. Ladislaus Magyar (Hungarian), Rev. John Nep Sneczey.
- New Monmouth, Monmouth Co., St. Mary's, Rev. John R. O'Connor.
- North Plainfield, Somerset Co., St. Joseph's, Rev. Wm. H. Miller.
- Ocean City, Cape May Co., St. Augustine's, Rev. John A. Caulfield.

Oxford Furnace, Warren Co., St. Rose of Lima's, Rev. Peter J. Kelly.

Mission—Belvidere, Warren Co., St. Patrick's.

Perth Amboy, Middlesex Co., St. Mary's, Center Street, Rev. Bernard T. O'Connell.

St. Stephen's (Polish) State Street, Rev. Julian Zielinski.

Church of the Holy Trinity (Slavish), Division Street, Rev. Nicholas Hodobay.

St. Mary's Greek Church, Penn Street, Rev. Louis Novah.

Holy Cross Church (Hungarian), State Street, Rev. Louis Kovacs.

Phillipsburg, Warren Co., SS. Philip and James', Very Rev. P. F. Connolly.

Point Pleasant, Ocean Co., St. Peter's, Rev. Daniel Lutz.

Port Reading, St. ———, Rev. Clemens Cardarelli.

Princeton, Mercer Co., St. Paul's, Rev. Walter T. Leahy.

Raritan, Somerset Co., St. Bernard's, Rev. Jos. J. Zimmer.

St. Ann's (church building), Rev. Isidore Cortesi.

Red Bank, Monmouth Co., St. James', Rev. Jas. A. Reynolds.

Riverside, Burlington Co., St. Peter's, Rev. Theodosius Goth.

Riverton, Burlington Co., Sacred Heart, Rev. James F. Hendrick.

Salem, Salem Co., St. Mary's, Rev. Stephen M. Lyons.

Sandy Hook, Monmouth Co., Fort Hancock, St. Mary's Catholic Church,
Rev. R. A. Ryan.

Sayreville, Middlesex Co., Our Lady of Victories, Rev. James H. Farrington.

Seabright, Monmouth Co., Holy Cross, Rev. Edward J. Egan.

Stations—Low Moor.

Normandie.

Oceanic, Monmouth Co.

Rumson Beach.

Sea Isle City, Cape May Co., St. Joseph's, Rev. C. F. Phelan.

Mission—Goshen, Cape May Co., St. Elizabeth of Hungary.

Somerville, Somerset Co., Immaculate Conception, Rev. Martin A. v. d. Bogaard.

Station—Neshanic, Somerset Co.

South Amboy, Middlesex Co., St. Mary's, Revs. John F. Brady, M. J. Lavey.

School—10 Sisters of Mercy. Sister Margaret Mary, dir. Pupils, 450.

Sacred Heart (Polish), Revs. Francis Czernecki, Arthur B. Strenski.

School—4 Felician Sisters, O. S. F. Sister M. Cyprana, dir. Pupils, 214.

South River, St. Mary's, (Polish), Rev. Francis Regorovich, rector.

Spring Lake, Monmouth Co., St. Catherine's, Revs. Thomas J. McLaughlin,
Patrick J. Morrissey.

Stations—Como.

Sea Girt, Monmouth Co.

Manasquan.

Stony Hill, Somerset Co. (P. O. Scotch Plains, R. F. D.), St. Mary's, Rev.
Linus A. Schwarze.

Swedesboro, Gloucester Co., St. Joseph's, Rev. Michael C. McCorristin.

Stations—Auburn, Gloucester Co.

Bridgeport, Gloucester Co.

Courses Landing, Salem Co.

Fredericktown, Salem Co.

Tom's River, Ocean Co., St. Joseph's, Patrick J. Powers.

Mission—Lakehurst, Ocean Co., St. John's.

Station—Tuckerton, Burlington Co.

Vineland, Cumberland Co., Sacred Heart, Rev. Thomas J. Rudden.

Stations—Garden Road, Cumberland Co.

Newfield, Gloucester Co.

South Vineland, Cumberland Co.

Willow Grove, Gloucester Co.

Washington, Warren Co., St. Joseph's, Rev. Joseph A. Rigney.

Mission—Hackettstown, Warren Co., Assumption B. V. M.

Woodbridge, Middlesex Co., St. James', Rev. John J. Griffin.

School—5 Sisters of Mercy. Sister M. Stanislaus, dir. Pupils, 240.

Woodbury, Gloucester Co., St. Patrick's, Rev. Michael Dolan.

Mission—Paulsboro, St. John's.

Stations—Barnsboro', Gloucester Co.

Billingsport, St. John's (church not built).

Gibbsboro, Gloucester Co.

Iona, Gloucester Co.

Malaga, Gloucester Co.

Mount Royal, Gloucester Co.

Mantua, Gloucester Co.

Sewell, Gloucester Co.

Wenona, Gloucester Co.

Woodstown, Salem Co., St. Joseph's, Rev. James F. Morrison.

Mission—Penn's Grove, St. James's

Stations—Carney's Point.

Harrisonville, Salem Co.

Point Airy.

Sharptown, Salem Co.

Retired, infirm and absent: Revs. James McKernan, Patrick Hanley, Neal McMenamin, Patrick Treacy, John Schandel, James C. Kane, Thomas J. O'Hanlon.

INSTITUTIONS IN CHARGE OF RELIGIOUS ORDERS.

Trenton, Convent of St. Francis of the Minor Conventuals, Chestnut Avenue, Rev. Bernardine Ludwig, O. M. C., Supr.; Very Rev. Francis M. Neubauer, O. M. C., Master of Clerics and Novices; Rev. Aloys M. Fisher, O. M. C.; Rev. Ferdinand Mayer, J. C. D., O. M. C.; Rev. Hyacinth McMahon, O. M. C. 7 Clerics, 3 Novices and 3 lay brothers. To the Convent is annexed St. Francis' College: Rev. Daniel Lutz, J. C. D., O.

M. C., rector; Gregory Scheuerman, D.D., O. M. C., Stephan Korthas, O. M. C., Ignatius Berna, O. M. C. 3 lay brothers and 34 students.
 Atlantic City, Summer House, Redemptorist Fathers.
 Bordentown, Motherhouse of the Congregation of the Mission.
 Little Silver, Summer House, Redemptorist Fathers.
 Metuchen, Novitiate of the Brothers of the Sacred Heart. The Motherhouse of the Brothers of the Sacred Heart in the United States. Bro. Fabian, Dir. Brothers, 12; Novices, 55. Rev. Francis Papa, chaplain.
 Sea Isle City, Summer House. (Diocese of Philadelphia.) St. Joseph's.
 House for Homeless Boys. Rev. D. Fitzgibbon, C. S. Sp. Inmates, 125.

ORDERS OF WOMEN.

Trenton, Sacred Heart Academy. Sister M. Emeliana Dir. Pupils, 50.
 St. Francis Hospital, Cor. Hamilton Avenue and Chambers Street. 29 Sisters of the Third Order of St. Francis. Sister Mary Hyacintha, Supr. Patients treated during the year, 1700 in-door and 6000 out-door. Beds, 160. Rev. M. J. Brennan, chaplain.
 St. Michael's Union (formerly St. Mary's Union), established February 2, 1882, for the protection, education and moral improvement of homeless children, under the patronage of the Rt. Rev. James A. McFaul, Bishop of the diocese, and conducted by the Rev. Director, who has charge also of "St. Michael's Messenger" (formerly St. Mary's Messenger). This pious association, through the annual alms of 25 cents from each member is the chief support of "St. Michael's Orphan Asylum and Industrial School, Hopewell, N. J." (legal title). Several donations have been received during the past year for the Orphan Asylum; it is hoped that these are but an earnest of similar gifts from those whom God has blessed with temporal goods. All correspondence should be addressed: Rev. James J. Powers, Director, St. Michael's Union, 153 North Warren Street, Trenton, N. J.
 St. James' Day Nursery, 136 North Warren Street. Mission Helpers of the Sacred Heart. Mother M. Michael, Supr. Number of children in nursery, 65. 8 Sisters, 1 Postulant.
 Atlantic City, St. Ann's Convent for Italians (Mission Helpers). Sister M. Luke, Supr. 4 Sisters. 2727 Atlantic Avenue.
 Beverly, St. Joseph's Home of Providence for the Aged. 8 Sisters of St. Francis. Sister M. Hyacintha, Supr. Inmates, 33.
 Bordentown, Motherhouse of the Sisters of Mercy. Mother M. Gabriel, Supr. 25 Sisters, 13 Novices. Number in diocese, 145. Connected with the Motherhouse is St. Joseph's Academy. Pupils, 40.
 Camden, Association of the Perpetual Rosary, Monastery of the Dominican Sisters. Sister Catherine of Sienna, prioress. Founded in 1900 by Sisters from West Hoboken, N. J. Established specially for the Association at Camden, N. J., where the chapel is the center of the Perpetual Rosary in America. 16 professed Sisters, 5 Lay Sisters and 5 postulants. Rev. D. M. Saintouren, O. P., chaplain. 1500 Haddon Avenue.

- Cape May**, Sisters of the Holy Child. Summer House. (Motherhouse, Sharon Hill, Pa.)
- Hopewell**, Legal title, "St. Michael's Orphan Asylum and Industrial School, Hopewell, N. J." All bequests to this Institution should be made in the above title, leaving it discretionary with the Rt. Rev. Bishop of the Diocese of Trenton, N. J., to apply the funds for that or any other diocesan charitable work. In charge of Sisters of the Third Order of St. Francis. 11 Sisters. Children, 180. Sister M. de Sales, *supr.*
- Lakewood**, Academy of St. Mary of the Lake, 8 Sisters of Mercy. Mother M. Raymond, *dir.* 40 pupils.
- St James' Hall in the Pines**. Sanitarium under the care of the Sisters of St. Joseph. Sister M. Virginia, *supr.* 11 Sisters of St. Joseph.
- Motherhouse and Novitiate of the Sisters of St. Joseph, to which is attached a training school for nurses. Mother M. Virginia, *supr.* Sister M. Victorine, assistant. Sister M. Augustine, secretary.
- Lawrenceville**, Mercer Co. Morris Hall (Home for the Aged of both sexes). All communications must be addressed: Sister M. Juniperia, *supr.*, Lawrenceville, N. J. The legal corporate title is "The Diocese of Trenton" (Body corporate) for the benefit and use of Morris Hall Home for the Aged, near Lawrenceville, N. J. 7 Sisters of St. Francis. Rev. John Gammell, chaplain.
- Long Branch**, St. Mary's, Star of the Sea, Academy. 8 Sisters of Charity. Sister M. Imelda, *supr.* Pupils, 90.
- New Brunswick**, St. Agnes' Academy. 2 Sisters of Charity. Sister M. Rosina, *supr.* Pupils, 60.
- St. Mary's Catholic Orphan Asylum and Home for the Aged (corporate title: "The Sisters of St. Francis of St. Mary's Orphan Asylum, New Brunswick, New Jersey.") All bequests, etc., to the Asylum at New Brunswick should be bequeathed under the above corporate title. 10 Sisters of St. Francis. Aged women, —, orphans, 82. Sister M. Philippa, *supr.* Attended from St. Peter's, New Brunswick. In connection with this Institution there is attached an Asylum for Infants, 9; old people, 15.
- North Plainfield**, St. Joseph's Home for Working Girls. 5 Sisters of Mercy. Sister M. Philomena, *supr.*
- St. Gabriel's Academy, Sister M. Philomena, *dir.* 5 Sisters. Pupils, 40.
- Mt. St. Mary's College of the Sisters of Mercy.
- Phillipsburg**. St. Catherine's Convent of Mercy. 9 Sisters. Sister M. Gonzaga, *supr.*
- Point Pleasant**. Summer House of St. Vincent's Home, Archdiocese of Philadelphia. Sister M. Joseph, *supr.* 10 Sisters. Children, 180.
- Sea Isle City**. Walsh Memorial Home. Summer House, Archdiocese of Philadelphia. Mother M. Arsenia, *supr.* 14 Sisters. 225 orphans (girls).
- Continental House. Sister M. Bonaventura, *supr.* 20 Sisters. 480 orphan boys. Summer Home, Archdiocese of Philadelphia.

Convent of St. Mary. Summer Home. (Sisters of Mercy, Pittsburg, Pa.)
 Convent of St. Joseph. Summer Home. (Sisters of St. Joseph, Chestnut Hill.)

RELIGIOUS COMMUNITIES IN DIOCESE.

COMMUNITIES OF MEN.

Franciscan Fathers (Minor Conventuals), Trenton, Camden, Point Pleasant.
 Augustinian Fathers, Atlantic City.
 Priests of the Congregation of the Mission (Summer only), Bordentown.
 Fathers of the Pious Missions, Hammonton.
 Brothers of the Sacred Heart Novitiate, Metuchen.
 Fathers of Holy Ghost, Sea Isle City (Summer only).
 Brothers of the Christian Schools, Ocean City (Summer only).

COMMUNITIES OF WOMEN.

Sisters of St. Francis (Syracuse, N. Y.) St. Francis School, Trenton; Home, Beverly; School, Riverside; School, Pavonia.
 Sisters of the Third Order of St. Francis (Glen Riddle, Pa.). Immaculate Conception School, St. Francis' Hospital, Trenton. Egg Harbor City, Freehold; New Brunswick; Hopewell, N. J., Lawrenceville.
 Franciscan Sisters of Christian Charity (Alverno, Wis.). Trenton.
 Sisters of Charity (Convent Station, N. J.). Sacred Heart, Academy and School, Trenton; Long Branch; Millville; New Brunswick, Academy and School.
 Mission Helpers (Motherhouse, Baltimore.) Trenton, St. James' Convent, 136 N. Warren Street. St. Ann's Convent, Atlantic City.
 Sisters of Mercy (Bordentown, N. J.). Motherhouse, Academy and School, Bordentown; Bound Brook; Burlington; Camden; Cape May; Keyport; Academy, Lakewood; Lambertville; North Plainfield; Perth Amboy; Phillipsburg; Princeton; Raritan; Red Bank; Sayreville; Trenton, St. Joseph's and Cathedral; South Amboy; Woodbridge.
 School of Notre Dame (Baltimore, Md.). School, Camden.
 Sisters of St. Dominic (New York City). School, Gloucester.
 Dominican Sisters of the Perpetual Rosary, Camden, N. J. Sister Catherine of Sienne, prioress. 8 Sisters. Res., 1500 Haddon ave. Rev. D. M. Saintourens, O. P., chaplain.
 Felician Sisters (Doyle, N. Y.), Trenton, Camden, South Amboy, and Perth Amboy.
 Sisters of St. Joseph. Lakewood.

RECAPITULATION.

Bishop	1	Orphan Asylums	2
Secular Priests.....	132	Orphans	270
Priests of Religious Orders..	22	Total of young people under	
Total	154	Catholic care	15,294
Churches with resident priest,	100	Hospitals	1
Churches in course of erection		Number treated during year:	
and contemplated.....	4	Indoor	1,700
Missions with churches.....	40	Outdoor	5,000
Stations	90	Total	6,700
Religious Women (inc. Nov-		Day Nursery.....	1
ices and Postulants)	320	Number of children....	65
Colleges of Religious Orders,	1	Homes for Aged.....	2
Students	34	Inmates during year....	45
Academies for young ladies..	6	Baptisms	4,953
Pupils	320	Marriages	1,178
Parishes with Parochial		Burials	2,224
Schools	43	Catholic population about....	99,000
Pupils	10,659	Total pop. (census 1900)...	716,282

PASTORAL LETTERS

OF

THE RT. REV. JAMES A. McFAUL,

BISHOP OF TRENTON

THE CHRISTIAN HOME

1905.



CHAPTER VIII.
PASTORAL LETTERS.
THE CHRISTIAN HOME.

N. B.—1. A portion of this Pastoral Letter is to read at all the Masses, beginning February 26th, Sexagesima Sunday. If a few pages be read instead of the usual instruction or sermon, the Letter can be finished during Lent.

2. Those priests, whose congregations do not understand English, will translate the Letter and read it in their respective languages.

James Augustine, by the grace of God and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.

VENERABLE BRETHREN OF THE CLERGY, AND BELOVED CHILDREN IN CHRIST JESUS:

We have already addressed you by numerous letters and sermons on important subjects. A special Circular Letter was sent to the priests, in which the principal laws enacted by the Diocesan Synod were brought to their attention, and now we have prepared, for all under our charge, a Pastoral Letter to supplement and develop the substance of our discourses delivered during the Canonical Visitations.

We have selected as our theme "*The Christian Home.*" This subject has been suggested by our own observation and reflection as well as by the testimony of those without the fold who affirm the alarming deterioration of American home-life. We quote from an address pronounced before the Religious Educational Association:—

"We all rejoice in the remarkable growth and the excellent features of American civilization; we are pleased at the relatively good state of the common morality of the people; but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction. It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activity, we have astonished the world, but morally we are rapidly going astern—so rapidly that one is dumfounded at the contrast, after a visit to some of the countries of the Old World. I am an optimist through and through, but I am not a stone-blind optimist. I feel, and I know from observation, that religion has little, if any part, in our American civilization to-day. This is a lamentable state of affairs, and it behooves each and all of us to do all we can

to stem this tide of indifference. Our home-life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

Let us consider what home-life should be, and what influence is on the family and on society.

THE HOME, THE CHURCH AND THE SCHOOL.

There are three great educational institutions: the Christian home, the Christian Church, and the Christian school. Each has its own special sphere, each bears an intimate relation to the other. So necessary is the home with the education it imparts that the Church and the school can only with the greatest difficulty produce desirable results, or counteract evil tendencies without its assistance.

We all understand what is meant by "*Home*," yet we find no words adequate to describe it, to express its joys and its sorrows, to picture the sweet recollections which cling so closely and lovingly around it, thrilling us with the tenderest emotions, and making us realize the exquisite pathos embodied in that simple melody, "Home! Home! Sweet, Sweet Home!"

GOD AND THE HOME.

A well-known scholar points out the analogy between God and the family. The language is so simple and expressive that I deem it expedient to quote the passage in its entirety: "In the holy family of Nazareth we have a perfect model of a Christian home. Man was made after God's image and God Himself was his preceptor. God was his model, and it was his privilege to aspire and seek to attain the perfection of his Maker. But man was made for society; and the unit of society is the family. Now the model for the family is the Blessed Trinity. While the individual can aspire to the perfection of Divinity, the family finds its archetype in the relations between the Three Persons of the Adorable Trinity. Our Saviour was the most perfect image of God; He came down from Heaven to earth that He might be for us a model; so that in our striving after divine perfection we might have Him to copy after. Therefore, He said: 'Follow me; I have lived, and I leave you an example.' But man in his family relations finds a model, not in the individual Christ, but in the life of the Triune God; the Eternal Father generated from all eternity His divine Son; and the term of this filiation is the Holy Ghost. The Father is the source of the Holy Trinity; the Son has been generated by the Eternal Father; and the love which binds the Father to the Son is the Holy Ghost. And these three are one.

"In Christian marriage we have something of this mystery; for the man and the woman united in Christian wedlock are one. Our Saviour says they are two in one flesh. God so made it from the beginning. There is more than a mere contractual union; there is a union of state, making the wife and the husband one moral entity. In married life the husband does not lead an individual existence; neither does the wife. There is a union of mind, a community of sentiment, a union of heart; there is a perfect sympathy, uniting

their lives and blending them in one—just as the Father and the Son are one. From this union proceeds offspring—just as from the union of Father and Son proceeds the Holy Ghost. So that the Christian family is the unit; and is composed of father, mother, and children; and these three are one Christian family. God in His triune life is the model of this family. He is one, essentially one; so must the family be. He is happy, essentially happy; so should the family be. He is love, essentially love; so must the family be. These three conditions must unite the family if they would reflect the image of the Triune God. The family must be one, it must be happy, and it must be loving. Therefore, when God gave His commandments to Moses on Mount Sinai, He claimed the first three commandments for Himself: 'I am the Lord thy God; Thou shalt not take the name of the Lord thy God in vain; Thou shalt keep the Lord's day holy.' But the fourth commandment, the one next in importance to the three that concerned the honor due to the Godhead, refers to the father and the mother: 'Thou shalt honor thy father and thy mother.' Here we have the father united to the mother in love, and the father and the mother united to their offspring by obedience and honor. This was the primal idea; this was the family as contemplated by God.*

PAGANISM AND THE HOME.

Previous to the establishment of Christianity, there was no conception of the home such as is found in the new dispensation. Under the law of nature, and that of the patriarchs, as well as under the law of Moses, the individual, and the family: the husband, the wife, and the child, were merged in the tribe and the nation, and their life partook of all the imperfections of that primeval state. This condition is forcibly conspicuous among all those peoples who, following their own conceits, wandered away from primitive revelation. Neglect of the individual is a striking characteristic of heathenism. The Father had absolute control over the family; it included wife, children, and slaves, and these were really so many chattels subject to the will of the master.

Paganism prized the multitude because it was a multitude, an accumulation of animal force; the individual was valued only in so far as he contributed to the strength, stability, perpetuity, and welfare of the multitude, or the State. Such is the prime defect of all systems of government not based upon the principles of the Gospel. Christ planted the seeds of true liberty, when He said: "*You shall know the truth, and the truth shall make you free.*"** The Pagan never fully apprehended, and, therefore, never rightly appreciated man's sublime dignity. For the same reason man was not shown the respect due him as a creature made to the image and the likeness of the Creator, whose inheritance was the earth, and Heaven his final reward and dwelling place. Unbelievers boast of their acquisition of what they are pleased

*The Gospel Applied to Our Times.

** Jno. VIII., 32.

to call "*freedom of thought*," forgetting that, when God and His teachings are cast aside, the mass of humanity sinks to a low level, while men and women become the slaves, and the instruments of the vices of the rich, the powerful, and the indolent. History shows that, in so far as men have departed from the true conceptions of God and their everlasting home, they have lost those principles on which the happiness of the earthly home and the family are founded.

MERE DWELLINGS.

Alas! many houses of the poor are mere dwellings, the atmosphere impregnated and tainted with intemperance and general disorder, causing the heart to sicken and loathe entrance therein. The father seeks solace, perhaps, in the saloon; the children betake themselves to the streets, are thrown among vicious companions, and rush headlong to destruction. The comforts, the pleasures, the peace that should be found in the house are absent, and, therefore, it is deserted. If we examine the residences of the rich, we will discover that many of them, too, are far from being homes. There is a veneer of respectability, refinement, and virtue; they are, however, but "*whitened sepulchres*." The family shrine is frequently dedicated to jealousy, wrangling, mammon, intemperance, and lust. What extraordinary sacrifices those of slender fortune make to keep up the pace set by their more opulent neighbors! Finally, the strain becomes unbearable, and is followed by inevitable collapse, and disgrace. In some families continued prosperity has banished the fear of God, and the observance of His commandments. There, the family life is little above that of paganism; worldly enjoyments and pleasures being the sole purpose of existence. The men and women, who go forth from these habitations, scorn honest poverty; and those reared amid squalor, degradation, and grinding toil are easily brought by unprincipled demagogues to hate the possessors of wealth. In this way the chasm between the classes and the masses is widened daily, and the seeds of discontent, hatred, and revenge, sown to mature into Socialism, Nihilism, and Anarchism.

HUSBAND AND WIFE.

Let us leave these gloomy and distressing scenes, and, knowing that "*Unless the Lord build the house, they labor in vain that build it*,"* view the home as composed by the Almighty. The husband is the head of the household. This is the natural order sanctioned by the Creator: "*Let the women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the church. Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.*"§ Woman,

* Ps. CXXVI.

§ Eph. V., 22-24.

however, is by no means the slave of man as she was under paganism, for the Apostle adds: "*Husbands, love your wives, as Christ also loved the church, and delivered Himself up for it.*"**

The wife is the companion of her husband, his equal in her own sphere. God created Eve to be to Adam "*a help unto himself.*"*** Men and women are the complements of each other. Certain qualities possessed by the one are wanting in the other. A woman is called a virago, not because she has the qualities of a man, but because she lacks those distinctive of normal womanhood. In like manner, a man is said to be effeminate because he has not the characteristics peculiar to a man. Each has a different province and they are signally well adapted to it. The husband is the provider; he is robust and active, courageous, willing to face difficulties and dangers, and to make sacrifices. He is fitted to rule, to found States and nations, to regulate domestic and public affairs, and to defend with his life, if necessary, his hearth and his country. The wife has been formed in a finer mould, she possesses grace, gentleness, and beauty. She does not reason so much as she feels. To enable her to occupy this unique position over the family, her instincts are more delicate and penetrating; they outstrip the slow, cumbersome, logical processes of man. He discerns danger when it confronts him; she detects it afar off, and gives instant alarm. Holy Scripture has vividly portrayed the true wife: "*Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her. * * *. She will render him good, and not evil, all the days of her life. * * *. Her husband is honorable in the gates, when he sitteth among the senators of the land. * * *. Her children rose up, and called her blessed: her husband, and he praised her.*"*

PARENTS AND THE HOME.

Parents should resolve to make the home inviting and attractive. Too many men regard the house solely as a place for eating and sleeping, whereas by strength of faith, warmth of love, its pure moral atmosphere, its neatness and comfort, it should be the dearest, sweetest, most charming spot on earth; valued for the hallowed relations arising from the intimate intercourse between the Christian father, mother, and child.

O the exalted position of the Christian father! How carefully he should qualify himself for his sublime and difficult office! It is a pleasure to be in the company of the true Catholic father, to listen to his conversation, to watch his example. He knows the doctrines of the Church, and can render an account of the faith that is in him; he fulfills the obligation of hearing Holy Mass; he receives the sacraments at seasonable times, has his pew in the church, and occupies it with his family. He delights in assisting religion according to his

** Eph. V., 25.

*** Gen. II., 18.

* Prov. XXXI., 10-28.

means, is industrious, sober, and amply provides the necessities and some of the comforts of life for himself and those intrusted to his care. He is manly, not effeminate; cheerful, not gloomy and narrow; happy and contented, not peevish and fault-finding. The firm, noble manliness of the father should make the sound of his footsteps the sweetest music to his dear ones. Then, his love together with the mother's affection and prudence, will inspire respect for parental authority, and bring about that cheerful obedience which makes the house another Eden.

The parents owe the child health of body and soul, a debt which increases with its years and cannot remain unpaid without the commission of sin. Woe to the parents who bring physical disease upon their children, but greater woe to those who are the cause of their moral ruin. Let the father and mother teach their offspring the doctrines of religion and morality. Thus will conscience recognize its obligations, and that knowledge be obtained which strengthens good inclinations, opposes evil propensities, and has a wholesome effect on the entire conduct.

It is an old saying that "words move, example draws." When we speak of good example in the home, we mean not only that the father and the mother should abstain from intemperance, dishonesty, backbiting, anger, and the like, but that the exercise of all the virtues should be so prominent as to attract the notice of their children, and influence their daily lives. Beyond doubt, if the public and private life of the parents make them esteemed, the children will be proud of them, admire them, and desire to imitate them.

WOMAN AND THE HOME.

History proclaims the power of woman when it relates that all great men had great mothers. Well has it been said: "The hand that rocks the cradle shapes and rules the world."

Who has not been moved by the story of St. Monica and St. Augustine, and thanked God that she lived, brought forth such a son, and by her prayers, gave so great a saint and Doctor to the Church! We are all, in a great measure, what our mothers have made us. Yes, the destinies of the individual and the race, the purity and security of nations, are dependent on the mother. She is the light of the home by day and by night; she clothes the body and stores the granary of the soul.

A thoughtful writer tells us of her worth in the household: "A healthy home presided over by a thrifty, cleanly woman will be the abode of virtue, comfort and happiness; the scene of every ennobling relation in family life. It will be rendered dear by many delightful memories, by the affectionate voices of those we love. Such a home will be regarded not as a nest of common instinct, but the training ground of immortal souls, a sanctuary for the heart, a refuge from the storms of life, a resting place after labor, a consolation in sorrow, a pride in success, and a joy at all times."

Motherhood is woman's sacred prerogative. As mother she exercises the greatest influence on humanity. She is close to the child, constantly its companion, and on her is the weighty responsibility of moulding the frail

body and the innocent soul of her offspring. She teaches the young the lessons of religion and virtue, and instills into their minds those basic truths which have been the consolation of the ages. She builds up character, forms the Christian man and woman, fashions the future cleric and nun, the lawyer, the merchant, the patriot, the soldier, and the statesman.

A clever American lady has this to say of motherhood: "That the early Christian Church recognized in Mary, the Mother of Jesus, the woman prophesied of old, whose 'seed shall crush the serpent's head,' giving thus a literal and individual interpretation to that promise, which may well be claimed to apply to womanhood at large; and that homage paid to the Virgin Mother was one of its earliest institutions, are abundantly proved by the writings of the early Fathers, and by the testimony of the catacombs, where the crude drawings of the humble and illiterate Christians of the early centuries, sealed for a thousand years from the knowledge of the world, and revealed some of them, only in our own times, attest equally with the finer and more artistic productions of later centuries their love and devotion. Places of worship were named in her honor, even before the Church had emerged from the catacombs, and the first Christian Emperor placed his new capital, Constantinople, under her patronage. It was not to the spouse of the carpenter of Nazareth that these honors were paid, but to the great Mother of Christ and Christianity; nay more, to that Christian motherhood which was thereafter to be recognized as one of the prime factors in the world's regeneration."

THE CHILD.

Within the home dwells the child, the bond by which the hearts of husband and wife are wedded together; by it their aspirations are attained, and their interests coalesce. For this consummation they entered the marriage state. What a privilege to be entrusted with this flower from Heaven, to watch the budding, the expansion of its marvellous faculties; to sow truth in virgin soil, fresh from the hand of Omnipotence! It was the innocence, the purity, the reliance of childhood that touched the heart of the Saviour and made the little ones so ineffably dear to Him, that He welcomed them in these affecting words: "*Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.*"*

Here we may be permitted to say a word on child labor, which in some instances deprives the child of the benefits of home. A reliable New York journal informs us that, "The almost insuperable difficulty of an equitable adjustment of a law regarding child labor is beyond denial; but that such regulation is necessary is indisputable. The proper place for children is the home, supplemented by the school-room, and play-ground. Their employment in shops, factories, mills, and stores is a social danger and an economic mistake.

* Mark X., 14.

"In the United States there are about 2,000,000 children under 16 years of age engaged in gainful occupations. This is about one in every fifteen of the entire number of people so employed. But in any consideration of the evils of the system this statement requires modification. One-half of that number are reported as employed in agriculture, probably represented largely by the farmer's boy, and even the farmer's girl, who earns a few dollars in the course of a year by aiding in the work on the home place or by a certain number of hours of labor for neighboring farmers. It probably includes the boy who plants corn, the girl who picks berries and the pickaninny who gathers a few pounds of cotton."

It is difficult to legislate so as not to trespass upon child labor which is harmless, nay often beneficial. Yet, some sort of legislation is necessary, for, as the same writer states: "Child employment as a system is utterly wrong. Its evils are both social and economic. The evidences of injury resulting to the victims of the system are obvious. Dwarfed physically and stunted mentally by daily confinement in mills and factories, such children become a menace to the social organism. The influences which make for race deterioration are sufficient in number and in force without this most serious of them all. In the economic domain child labor often supplants that of adults because of its cheapness. In thousands of instances it is at best an utterly fallacious policy. In many others it is little short of pernicious."

Parents should make every sacrifice to keep their children at home and at school, as long as possible, so that they may avoid the evils just enumerated.

THE ENEMIES OF THE HOME.

As the Christian home is so necessary for the growth of the physical, the intellectual, and the moral life, a constant battle must be waged against its enemies. *Unbelief* is a foe which destroys the sanctity of the home by rending asunder the relations existing among the members of the family, as well as those between them and their Creator. It consists in wholly or partly denying God and His teachings, and leads to disregard of His commandments. It is painful to contemplate an unbelieving family. No more beautiful scene can be imagined than the Christian mother with her little ones gathered around her, lisping their prayers to their Heavenly Father while angels bear them aloft before the everlasting throne; on the other hand, no more desolate and heartrending picture can be drawn than that of the irreligious, infidel mother. How horrible the thought of such a woman entrusted with the care of innocent children; helpless in adversity, proud and domineering in prosperity; without fear of God, she utters no prayer, asks no mercy or forgiveness! Looking forward to an eternal night in oblivion of the grave, how can she urge her offspring to seek the path trodden by the heroes of faith, to approach nearer by the purity of their lives to the infinite perfection of the great Father? She discerns no beacon to ward off disaster and point out the haven of safety; her life and example are little beyond the maternal brute, except that she possesses understanding, a faculty which makes her all the

more pitiable as her acts are not in conformity with it. Such a mother is incapable of planting the seeds of virtue in the child, of creating and nurturing a healthy, vigorous, moral life, incapable of resisting the storms of passion and the assaults of temptation. In such a family the associations, the usages which make for cheerfulness, comfort, and happiness, and, in after years, give rise to the tender, inspiring recollections of home and mother, have no existence. No matter how magnificent that house, or secure its material interests, it is only a shelter from the elements; it is not the home sought after by the weary heart of man, the abode wherein he possesses a foretaste of the joys of the blessed.

Another enemy of the home is *divorce*. It parts husband and wife, scatters the children, blights their young lives. What a dreadful curse this evil is in America! Oh! the thousands to whom it has brought ignominy! What scandal it has given to young and old! How destructive its effects upon the whole body politic!

These statistics of divorce, in the United States, should bring the blush of shame to the cheek of every American:

"Number of divorces in the United States from 1869 to 1901.. 700,000

Men and women whose homes have been broken up..... 1,400,000

Children (estimated) robbed of their rights to real home.... 4,000,000"*

The illustrious Leo XIII., in his Encyclical on "*Christian Marriage*," says: "It is hardly possible to describe how great the evils are that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness weakened; deplorable inducements to unfaithfulness supplied; harm done to the education and training of children; occasion offered for the breaking up of homes; the seeds of dissension sown among families; the dignity of womanhood lessened and debased; and women run the risk of being deserted after having ministered to the pleasures of men. Since, then, nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that divorces are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of the people, and, as experience shows, opening up a way to every kind of evil-doing in public as well as in private life."

For these reasons we cannot but view with alarm the rapid spread of Socialism. Father Cathrein, one of the greatest authorities on this subject, affirms that "the atheistic and materialistic tenets of socialism are incompatible with the unity and indissolubility of marriage. * * * Marriage is the root and foundation of the entire family. Socialism, however, by its theories of equality loosens the marriage tie, and introduces instead some amorous relation based on mere whims and passing inclinations."

THE TENEMENT.

A formidable enemy of the home is the ordinary *tenement house* with its swarm of inmates, its incitements to and occasions of sin. In these unhealthy,

* N. Y. Freeman's Journal.

crowded buildings it is well nigh impossible to be free from moral contamination. Municipal authorities should root out these obnoxious hovels, and assist the poor to have clean, commodious, well-ventilated, healthy apartments. The outlay would be more than repaid by the increase of physical and moral strength given the community.

It is undeniable that little progress can be made in training the heart, when the foundations are not laid in the home, and the superstructure added by its daily life. There the boys and girls grow up to be men and women; there they are constantly influenced morally, physically, intellectually, and socially by their environment. It is evident that just as unclean dwellings produce sickly children, and cast upon society the victims of disease, so do wicked surroundings, evil companions, the bad example of parents corrupt hearts, and crowd the pathways of crime. Every priest knows that the absence of home-training often totally nullifies the work of the parochial school. How is it possible that the seed sown therein will produce good fruit, when the child daily returns to a house where the father is intemperate, profane, and heedless of his obligations to his God, his family, and himself; where the mother is slovenly, and careless, where sin, sorrow, and misery ever dwell? Indeed, the sharpening of the intellect, in the midst of such incentives to sin, frequently produces greater adepts in wickedness.

INTEMPERANCE.

Here is a graphic description of the effects of *intemperance* on the home: "In a row before the magistrate stood ten mothers, bleary-eyed, with bloated faces, dishevelled hair, and soiled, tattered garments, their limbs still trembling from the debauch of the day before. As the ten mothers stood there, shaking from the dissipation which had degraded them, twice that number of little children stood or sat in the court room and witnessed their mothers' shame. It was a very natural thing for the magistrate to exclaim as he viewed the long list of wretched womanhood before him: 'Why this is something awful! Mothers with little children too!'

"When France was in the throes of a great crisis, some one remarked to Napoleon, 'Sire, wherein lies our hope?' 'In the mothers of France,' was the Emperor's reply. If our national salvation depends upon the mothers, in the name of God! what is to become of us, if the drink habit gets hold of the women? A drunken father is bad enough, but when it comes to a drunken mother we have reached the bottom of the abyss. If the home is the *heart of the world*, what may we look forward to if that heart becomes paralyzed with strong drink? The father may debauch himself and the home still be saved by the purity, and the devotion of the mother; but when the mother becomes debauched, then the deluge! With a depraved motherhood our doom is sealed, and not all the prayers of all the saints on earth and in Heaven can save us. It were an intensely interesting question to ask: How far this strong drink virus has worked its daily way into the hearts of our American womanhood? How many women, how many mothers, are there in the land

who drink? It is alleged by those who know what they are talking about, that "*Society*" is literally honeycombed with alcoholism; and here we have the other extreme; but how about the middle term? Ask the wine merchants and grocerymen what it is their wagons carry to far too many doors? But, it will not do to push the inquiry too far; for the present we stop with the horrible sight of those ten drunken mothers lined up in the police court."

Another magistrate was asked this question: "Do you notice any difference in the types of the men and women who come to this place, during the years you have been on the bench?" "They have not improved," he said. "They seem to me to grow downward all the time."

"To the rich classes a great deal of the evil that ends in the police court can be traced. The man in easy circumstances is usually indulgent and careless of his children; is it any wonder that they become careless in turn? The father perhaps doesn't know, or perhaps doesn't care that his boy is learning to smoke cigarettes. When he does notice that his fingers are stained and reproves him it is too late. By that time the boy's heart and his mind are stained too. And the mothers, the rich mothers who neglect their children, who leave them in the care of nurses until the little ones hardly know who their parents are—what of the moral side of life there?"

HOUSEHOLD DUTIES.

Another enemy of the home is *ignorance of household duties*. The priest, the physician, the Sisters, and the men and women connected with our various charitable organizations, can testify to the sad condition of many houses, to the desolation and misery of the family, owing chiefly to the indolence and the slatternly habits of mothers. This is in a great measure due to want of instruction in the care of a house. The following testimony by a workman before a committee of the British House of Parliament is so applicable to our own country that I may be pardoned for quoting it at length: "My mother," said he, "worked in a manufactory from an early age. She was clever and industrious. She was regarded as an excellent match for a working man. To the best of her ability she performed the duties of wife and mother. But she was lamentably deficient in domestic knowledge. In that most important of all instruction—how to make home and fireside lovable and to possess a charm for husband and children—she never received a single lesson. As the family increased, everything like comfort disappeared altogether. The power to make home cheerful and comfortable was not given to her. She knew not the value of cherishing in my father's mind a love of domestic objects."

"Not a moment's happiness did I ever see under my father's roof. All this dismal state of things I can distinctly trace to the entire and perfect absence of all training and instruction in my mother. My father became intemperate, and my mother was forced to do shop-work. The family was large, and every moment was required at home. I have known her after a hard day's work to sit up nearly all night for several nights together washing and mending clothes. My father could have no comfort there. These domes-

tic obligations, which in a well-regulated home, even in that of a working man, where there are prudence and good management, would be done so as not to annoy the husband, were to my father a sort of annoyance, and he, from an ignorant and mistaken notion, sought comfort in the ale-house.

"My mother's ignorance of household duties, my father's consequent irritability and intemperance, the frightful poverty, the consequent quarreling, the pernicious example to my brothers and sisters—one and all of us being forced out to work so young that our feeble earnings would produce only one shilling a week—cold, hunger, and the innumerable sufferings of my childhood crowd upon my mind and overpower me. My own experience tells me that the instruction of females in the work of a house, the teaching of them to produce cheerfulness and comfort at the fireside, would prevent a great amount of misery and crime. There would be fewer drunken husbands and disobedient children. As a working man within my own observation, female education is disgracefully neglected."

These are strong words; nevertheless, they are true of thousands of homes in our great cities. The remedy might be found in giving domestic instruction in our schools, public and parochial, or by individuals, or the State providing courses in domestic economy. This instruction should extend beyond the mere art of cooking; it should take in the entire management of the house.

ADORNMENT OF THE HOME.

Not only order and cleanliness, but also furniture, statuary, pictures and similar objects, all contribute to make the home pleasant. The Christian mother will always give the first place to Christian art. She will desire to form her loved ones after the example of Jesus, and, therefore, the sacred scenes in His life and those of the saints will be kept before them. This extract from one of our Catholic weeklies is instructive: "There are Catholics so full of human respect, and so narrow and uncultured withal, that they exclude sacred pictures from prominence in their houses, lest they be reckoned among the devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures; nor refined tastes with the banalities of some fleeting fashion in art. They have not sufficient common sense nor fineness of feeling to understand what they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer and His Blessed Mother and the saints abound in the household, faith is strong. An eminent non-Catholic once said before a large gathering of women, also non-Catholic for the most part: 'What a sad mistake Protestantism made, when it put the Child Jesus out of the nursery!'" Precious, too, in the home will be the heroes and heroines whose deeds have shed lustre upon their country, who have added by lofty purpose and action to the glory and prosperity of America, or have been engaged in the elevation of humanity throughout the world.

LITERATURE.

What shall I say of the efficacy of good books upon family life and thought! When I speak of books I do not mean to restrict them to religious and devotional works. No, I include all healthy literature. In our day everybody reads. Periodicals, pamphlets, and newspapers are the literature of the millions. It is the daily newspaper, however, that enjoys the largest patronage. We must have the news warm, at our breakfast table, every morning. No doubt, a newspaper is a potent factor for good or evil; and America publishes some excellent, secular newspapers, which may safely be introduced into the family. Our religious weeklies are performing a very beneficial work, and should receive a more generous support. Every Catholic family should subscribe for a Catholic newspaper and a Catholic magazine, possess a small library of religious books, and such other works as will instruct and interest.

But, what about those purveyors of uncleanness, the vulgar sheets reeking with nastiness so largely read by all classes? Reprove them for their vileness, and the reply is: "*We print the news.*" Yes, they do, and *such news*; and *such advertisements*! Let us recall the words of the Apostle to the Gentiles: "*But all uncleanness, * * * let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose.*"*

Every one will admit that some of our newspapers are a disgrace. It is shocking to witness the harm which these disreputable journals do by pandering to the lower passions of the multitude. They educate in crime, destroy purity, in a word, sow immorality. They are so many foul demons entering the family for its defilement and ruin. Perhaps the most terrible indictment that can be brought against America is that the public demand for the filth supplied by the "*Yellow Journals*" is so great as to render rich and prosperous the unscrupulous editors, writers and publishers, who cater to debased appetites.

We desire to employ all the power of our holy office to stem this flood of corruption, and we, therefore, most earnestly beseech parents to banish all such newspapers and books from their firesides. O fathers and mothers, never permit them to contaminate your homes!

NECESSITY OF ORDER.

Christian parents will insist on family prayer; they will always say "Grace" at meals, recite the Rosary before retiring, at least in Lent, frequent the sacraments, and see that those subject to them follow their example. Let them recollect that many other things conduce to the happiness of the family, such as music, innocent amusements, kindness, forbearance, politeness. Let not the ordinary courtesies of life be disregarded; they make the house

* Eph. V., 3, 4.

home-like, and show solicitude for one another's comfort. All these things bring system and order into the home. St. Augustine says: "God is a God of order, therefore, he who lives according to order, lives according to God."

The author of "*By the Fireside*" tells that "Order is a power in education, and if we have never acquired it for our own sake, let us at least bring it into the household for the sake of our children. In a home unorganized, without fixed hours for working, eating, and sleeping, there is only anarchy and confusion, and any sort of education is impossible. The child should be accustomed to rules of life that are observed by every one around him. Thus he learns to march in the ranks, to protect the rights of others, to make concessions to the general interest, to discipline his movements. In a well-directed household, where everybody is respectful of the common law, submits himself to the hours, and consents to put back in their places the things that he uses, few words are heard, few outcries or explanations, but a great deal of work is done." He concludes by declaring that: "Order is needful everywhere; let home be the first school to teach it; its efforts will be rewarded both in the peace and satisfaction of its own circle, and in the future careers of its members."

EFFECTS OF DISORDER.

Where disorder reigns the children are permitted to have too much of their own way, to do as they choose. How many boys and girls leave the house whenever they like, and return at their own discretion? Parents should see that regular hours are kept, and know where their children are, and with whom they associate. It has been well said that: "There is a beauty in the character of an innocent, young girl which nothing else upon this earth can equal. Its influence has ever been so deeply felt, so universally acknowledged, that even the hungry lions have been said to pause in their career of blood, having been at once rendered powerless by the soft, earnest gaze of young, innocent, guileless womanhood.

"Whatever tends to impair this innocence in woman, to cast suspicion on her smile, or to make her purity a jest; whatever throws a shadow, however slight, upon her name—that is the rain which beats upon the bosom of the lily—the rude hand which crushes the light butterfly—the storm which levels to the ground the golden grain—the frost of autumn, which steals upon the summer flower; that is the first blight, after the touch of which she can never be herself again."

With what concern then must the serious, virtuous man and woman contemplate this description of a phase of modern life: "Young girls with trim little tailored suits and natty hats, with snooded hair and fresh round faces; girls who ought to be home with mother and father, are to be seen upon the streets without escort, or in groups of twos and threes at hours long past curfew time, on any night of the week. There is something in the round faces that gripes a little at the heart, however, and there is too often a swagger to the light-footed walk that seems out of harmony with sweet girlhood. There is a quick retort, a flippant jest from their lips, and a bold glance or a brazen

stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth, and prize themselves at it! But they come to be unprized by themselves, neglected by their proper protectors, and taken at their own estimate by the world.

WHO ARE TO BLAME.

"It isn't always their fault. Most of them have mothers and fathers who can tell them of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes that should be their shelter after the sun goes down, and most of them would listen to advice properly given—and in time. The mother and father who think their duty done in sending their young daughter to school, dressed as well as the neighbor's little girl, will have a lot to answer for some day."

Some may reply: "But we can't control them." Why not? As parents you have the right and the duty to exact obedience by punishment. When a child disregards kind admonition, more forcible means must be devised. The Christian father and mother, however, will take care to correct in the same spirit as the Lord: "*For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth. Persevere under discipline. God dealing with you as his sons; for what son is there, whom the father doth not correct?*" The reason given is: "*Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.*"* Corporal punishment is not to be resorted to except when necessary. Let it be remembered that to bring the child to obedience, it must be admonished and punished without anger, abuse, or cruelty, otherwise it will regard the parent as an enemy, and no good result will follow. In a word, the family must be presided over with authority, justice, and mercy. Thus God governs the world; so must parents rule the home.

Again listen to the Apostle: "*Children, obey your parents in the Lord, for this is just. Honor thy father and thy mother, which is the first commandment with a promise: that it may be well with thee, and thou mayest be long lived upon earth. And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord.*"**

DOMESTICS.

Here let me touch upon the so-called Servant Problem. It has been said, no doubt with some exaggeration, that in our day "the master wants to get as much work from the man for as little money as possible, and the mistress acts in like manner with the maid. The miserable result, on the part of man and maid, is discontent more or less bitter, hatred for the power for which they must work, and a rigid determination to do as little and as defectively

* Heb. XII., 6-11.

** Eph. VI., 2-4.

as possible." This condition is far from being universal; yet there must be some truth in the statement that dissatisfaction prevails on both sides, to a considerable extent, otherwise complaint would not be heard so frequently.

What suggestions may be made towards the solution of this problem? Servants should be trained for their respective positions. Let them be convinced that only a competent service is a sufficient and satisfactory return for their wages, and that it is necessary, if they desire to command the confidence and the regard of their employers. On the other hand the master and mistress should bestow on servants the comforts of life, suitable to their station; just wages should be paid, and fidelity rewarded by generous compensation. Further, it is the bounden duty of master and mistress to interest themselves in the spiritual as well as the temporal welfare of those in their employ. They should manifest affection for them and not treat them as mere drudges. St. Paul writes: "*Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying: not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God our Saviour in all things.*"* And in another letter he says: "*Servants be obedient to them that are your masters according to the flesh, * * * not serving to the eye, as it were pleasing men, but as the servants of Christ doing the will of God from the heart. * * * And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of persons with Him.*"** Let, therefore, superiors exercise kindness towards servants; be solicitous of their welfare, and see that the rest of the members of the house follow their example. This is especially true of the children. Often parents allow their offspring to annoy servants, and to treat them with arrogance and contempt. There is no greater tyrant than a suacy, unruly boy or girl. Some one has said: "Except in rare instances, servants and dependents of all kinds are precisely what their superiors have made them." I would add that not all servants are perfect, and that the same holds good of their masters and mistresses. More forbearance, more charity are needed between the heads of the house and their servants.

To participate in the work of the home is beyond doubt a most worthy employment; nevertheless, domestic labor is not looked upon with favor. The boys and girls of this generation despise the honorable work of the home and the farm, regardless of their unfitness for higher positions. Many are filling their heads with branches of learning that will never be a particle of service to them. What is worse, this education leads them to crave things which they can neither lawfully nor innocently acquire, and lays the foundation of discontent in themselves and of injury to society. Just here begins the downfall of so many of our youth of both sexes.

So far we have endeavored to describe the Christian home and its benefits to the family, now let us view it in relation to society; for its field is certainly not restricted to the home circle.

* Tit. II., 9, 10.

** Eph. VI., 5, 9.

THE NURSERY OF RELIGION AND VIRTUE.

If home be the nursery of religion and virtue, society will be God-fearing and pure, since it is an exaggeration of homes. To discover the evils to be corrected, it will be unnecessary to go beyond our own country, for they are at our very doors. The first and greatest is *religious indifference*. That diabolical, irrational hatred of Christianity which exists in Europe is seldom found among Americans. There is, however, widespread unbelief, especially among men. Most of them, indeed, will declare that they have great respect for Christianity, and some may even praise the Catholic Church. They admire her marvellous organization, her beneficial influence on every condition of life. The profession of religion, the practice of its teachings, and the fulfillment of its obligations, they leave, however, to their wives and children. Whence it happens that these also become careless and tainted by the contagion of bad example.

Among the causes of this defect of American life is the absence of religious instruction in the home. Catholics are not blameless in this respect. Some consider the pulpit, the Sunday-school, and the parochial school sufficient to train the mind and the heart, whereas, they seldom, if ever, can fully supply the want of home-training. But what about non-Catholics? When Jesus and religion are banished from the school, and from numerous homes, it is easy to understand why multitudes in America never bend the knee to God, and never enter a house of worship. In the midst of a civilization, the fruitage of Christianity, we find St. Paul's picture of the pagans true of many men of to-day: "*Because that, when they knew God, they have not glorified Him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools. * * * Wherefore God gave them up to the desires of their heart, unto uncleanness * * *. Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed forever.*"*..If they are reproached for their conduct, they answer: "We belong to the *big church*," what Christ called *the world*, which is always without doctrine, and generally without morality. Let us not deceive ourselves; the rising generation will not be Christian without being taught Christianity; and what a dreadful want of this teaching there is in the American family! The Christian man or woman who reflect, and understand that religion and morality are the basis of society, cannot but view with alarm the future of the race and the nation.

The home, wherein the voice of the Catholic Church is heard, proclaims the truths of faith and morality with no uncertain sound; doubt has no place at that fireside, for there the divine commission resounds: "*All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy*

* Rom. I., 21-25.

Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."** The home that possesses these truths will abound in good works by obedience to God, and fidelity to all the relations of life.

Religious instruction will assist in rooting out another evil, *impurity*. The hearth where the demons of lust and divorce dwell is destructive of the purity of society. After all, is there much difference between successive and simultaneous polygamy? Perhaps the effect upon morals is worse under divorce and remarriage. If the words of Christ are obeyed, the home-atmosphere will have a sweet and salutary effect upon society: "*You have heard that it was said to them of old: 'Thou shalt not commit adultery.' But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.*"* Those who ought to know assure us that a terrible vice is drying up the source of human life, and destroying the American home. Woe to the nation in which there are more deaths than births! There, the tree of life is attacked at its root and will soon wither away.

An evil which is rapidly spreading is *dishonesty*. Were we to believe the reports daily published about private persons and great corporations, we might readily conclude that commercial honesty had no existence here. This much is certain, that many value wealth for its own sake, regardless of the means of its acquisition.

I cannot conclude without laying stress upon another evil which the Christian home can do much to alleviate—*disregard of law and authority*. Beyond doubt this disposition is dangerous. Filial obedience is very lightly esteemed by the youth of this generation. Hence, there is too little respect for public authority. The majesty of a great nation, the dignity of its legislative and executive functions, the enactments of its representatives, are entitled to our highest respect. Let regard for authority be banished from the home, and patriotism will sooner or later be extinguished. The Holy Scriptures strongly inculcate civil obedience: "*Let every soul be subject to higher powers: for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.* * * * *Wherefore be subject of necessity, not only for wrath, but also for conscience' sake.* * * * *Render therefore to all men their dues. Tribute to whom tribute is due: custom, to whom custom: fear, to whom fear: honor, to whom honor.*"*

We have written at some length, but it has been a labor of love. As we studied the Christian Home, we gradually became more interested in our subject, more anxious to develop the thoughts which dwell within its sacred

* Romans, XIII., 1-7.

* Matt. V., 27.

** Matt. XXVIII., 18-20.

enclosure, and more deeply convinced that the family of Christian faith, purity, honesty, and obedience confers countless blessings upon its members, proves itself the saving unit of society, and sweetness, strengthens, and perpetuates the nation.

*"Therefore, my brethren dearly beloved, and most desired, my joy and my crown; so stand fast in the Lord * * *. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good repute, if there be any virtue, if there be any praise of discipline, think on these things. * * * And may my God supply all your want, according to his riches, in glory in Christ Jesus. Now to God and our Father be glory, world without end. Amen."**

Given at Trenton, this 24th day of February, the feast of St. Matthias, the Apostle, in the year of our Lord 1905.

† JAMES AUGUSTINE McFAUL,

Bishop of Trenton.

JAME J. POWERS, *Secretary.*

* Phil. IV., 1-20.

PASTORAL LETTER

OF THE

RT. REV. MICHAEL JOSEPH O'FARRELL, D.D.

BISHOP OF TRENTON

ON CHRISTIAN EDUCATION.

1883.

CHRISTIAN EDUCATION

MICHAEL JOSEPH, *by the grace of God and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.*

DEARLY BELOVED BRETHREN: In addressing you during the holy season of Lent last year, we stated that it would have been our wish to treat, in our first pastoral letter, of Christian Education, as the subject most dear to our heart and most important to your souls. But, as we felt that Christian education supposes naturally a *Christian home*, and that such a home cannot exist without *Christian Marriage*, we decided to begin our public instructions to you upon that fundamental doctrine. We pointed out to you the true teaching of the Church with regard to the *unity*, the *perpetuity*, and the *indissolubility* of the marriage bond; how all the modern notions of divorce are contrary to the teachings of the Gospels, as well as injurious to the best interests of the family and the state—teaching founded on the sentence pronounced by our Divine Lord Himself, that “what God has joined, let no man put asunder.”* Then we showed you how the Catholic Church, with the wisdom given to her by her Founder, and from the ever-flowing fount of His graces, has provided a constant supply of blessings for those who enter into the holy state of matrimony, to strengthen them against the natural fickleness of the human heart. Finally, we insisted upon the due observance of the practical rules laid down for us by the Church in order to secure these blessings. And now, dearly beloved, we have reason to thank God and to congratulate you for the good success that has attended our exhortations. From every parish we have received most consoling accounts of the docility and obedience of our faithful people. Marriage is felt to be an honorable and holy institution, and is treated as such. Our young people have come to ask the Church to bestow her most solemn blessings on their union, and the adorable sacrifice of the Mass is offered up, in most cases, for the spiritual and temporal welfare of the married couple. Clandestine, disgraceful, uncatholic unions have entirely disappeared; evening marriages are now unheard of; and the pastors rejoice over the improvement of their flocks. Even when one or two exceptions occurred in opposition to this Christian spirit, the sorrow and the public apology of the repentant sinners soon consoled us for the violation of the law.

Such, then, dearly beloved brethren, is your spirit with regard to Christian Marriage. You believe it to be a divine Sacrament instituted by Christ

* St. Matthew, XIX., 6.

to give every grace to the husband and wife to live happy together, and to bring up their children in the fear and love of God. As the primary object of the institution of marriage was to perpetuate the human race, so the chief end of Christian marriage is to beget children for God, to bring up a godly race of Christian men and women, to add new living members to the body of Christ, until the number of the elect is completed. Hence it is evident that a Christian education should follow a Christian marriage, and that Christian parents are necessarily bound to bring up their children in a Christian way. It is upon this most important truth that we wish to address you; and we pray you with all the earnestness and affection of your heart to give the deepest attention to our words, and show the same docility to our teachings as you have hitherto done. We know of no subject more important to you and to your children in all its bearings, or more far-reaching in its consequences. May the Author of Light, He "Who enlighteneth every man that cometh into this world"* guide and direct and enlighten us in the elucidation and in the practice of this grand principle!

That every parent, still more every Christian parent, should provide for the wants, both temporal and spiritual, of his child seems almost a self-evident truth. The child is entrusted, in a most helpless condition, to the care of its parents. It can do nothing for itself,—it has not even the instinct of animals to protect itself. To the love of its parents it must be indebted for everything. The parents must assist it in its growth and development. Now, as the child is a complex being, consisting of a body and soul, its growth must be in this twofold capacity. It must grow physically in its body to become a man and capable of a man's duties. But it must also grow in its mind and its intellect, otherwise it would not become a reasonable, intelligent being. It must also grow in its moral nature, otherwise it would not become a Christian man.

Now, nature itself secures the growth of the body; the very fact of living brings physical development; and the common instincts of humanity induce parents to provide for the physical wants of their children. Even the most unprincipled seldom fail in this duty. There are of course exceptions to the rule. There are parents who, to gratify their own vile passions, especially when debased by the foul habit of intemperance, seem to lose their natural feelings, and abandon their children to poverty and degradation. But these are exceptions; they are like monsters, and are held everywhere in just execration. The brand of shame and dishonor is stamped upon them. Even the most wretched parents will try to find food and clothing for their little ones; and nature itself supplies what may be deficient. For do we not often see how strong and vigorous is the physical growth of the children of the poor, although oftentimes wanting what to many would appear the very necessities of life? We may trust the human heart, even when debased, unless in very rare exceptions, to provide for the material and physical wants

* St. John, I., 9.

of the young. No need, then, to insist upon this truth. But the chief growth the most important development of the child, is in its intellect, in its spiritual nature. Man is distinguished from other animals by his soul and his intelligence. It is by the growth of his spiritual faculties that he becomes more and more a man. Now this growth will not come spontaneously from nature. It must be brought about and be carried on principally by outside influences. The truths which will develop the intellect must come from without. They will not grow in the mind themselves. They must be sown there by a friendly hand, as the good grain will not spring forth from the soil, no matter how fertile, unless the farmer had previously deposited it there. The education of the mind and soul of the child must then come from external sources, from those who surround him and are interested in his welfare; and a *Christian education* must come from sources blessed and protected and directed by the Christian faith. Now the first and most natural source of growth must be the home, by the domestic hearth and fireside,—by the side of the father and mother. This *home teaching* for Christian children must be supplemented and continued by the *Christian Church*, and still further developed by the *Christian school*. Hence we have three distinct, yet thoroughly connected sources of Christian education—the *Christian home*, the *Christian Church*, the *Christian school*. These three are essential for the full Christian growth of the child, and should not, if possible, be separated. But the foundation is in the home. The most important is the home-training, which may supply in a certain measure the absence of the other two, but can scarcely be replaced itself. These are the points to which we intend to call your attention, the three centres for the Christian education of your children; and we earnestly hope and pray that you may be enabled to give them the inestimable benefits of the three—the *Christian home*, the *Christian Church*, and the *Christian school*.

I. EDUCATION IN THE CHRISTIAN HOME.

Home! What precious memories this name evokes! What pure and holy joys, what noble thoughts, what sublime deeds have sprung from the Christian home! There did our intellect first receive the earliest rays of divine truth; there did our heart expand under the pure sunlight of a loving mother's smile; there did our soul grow strong under the mighty influence of a good father. Home is the first, the chief, the best centre for the education of the child. To the mother belongs the first part in this great work. For the earliest years her loving hand, her gentle touch, is needed to direct the growth of the tender plant confided to her. What a wonderful privilege, what a glorious mission for her! The Almighty has entrusted chiefly to her, in those first years, the welfare on earth and the happiness in heaven, of her child. As she is the first to feed and nourish her infant, so she also is the first who can reach to the depths where its soul lies hidden; she can bring it forth by her loving call from its recesses and stamp her own image upon it. She can, as it were, touch this soul with her hand, and fashion it as she pleases. Through her, the rays of truth and knowledge begin to beam upon

the child's mind; through her, the mysteries of this life and of the life to come are gradually unfolded. From her loving heart, by her gentle words, her kindly tones, her tender glances, the child is made to grow in the virtues of faith and hope and heavenly charity. By her side he kneels in reverential posture, and his infant tongue lisps the sacred names of God and Jesus. How deeply he drinks in the pious words which fall from his mother's lips! how the God to whom she looks up, the great Being of whom she speaks so reverently and so lovingly, becomes for him wonderful in all His attributes, and most deserving of his love, because of the example of his mother's love!

Prayer becomes sweet to him; attendance at divine worship, a source of delight; religion, a consolation and a comfort. His intellect is awakened, his heart is lovingly drawn towards the beauties of faith. His childish joys are thus sanctified by and connected with the practice of his religious duties. Ah! who can tell in adequate terms the wonderful influence of the Christian mother?

The pages of history attest that nearly all the great men, men distinguished above their fellows by extraordinary deeds,—great saints or great sinners,—men who strove best to benefit their race and country, or who by their crimes inflicted most injury on both,—have nearly all been such as their mothers trained them. The mother makes the man. Without speaking now of the great men of the world, of the great scholars, the conquerors of nations, of whom this observation has been frequently made by their biographers or historians, let us simply look to the lives of our great saints. It would be impossible here to enumerate the noble women who, from their own generous and devoted hearts, enkindled the fire of religious heroism in the souls of their children. Not to mention in the old law the mother of the Machabees pointing out to her noble sons the pathway to heaven through most frightful sufferings, nor the mothers of the martyrs in the new, let us simply recall some of the mothers of the great saints and doctors of the Church. St. Paul reminds his disciple Timothy of what he owed to "the faith unfeigned"* of his grandmother Lois and his mother Eunice. St. Basil and his brother, St. Gregory of Nyssa, gloried in preserving the faith in which they had been trained by their grandmother St. Macrina. St. Gregory describes most minutely the manner in which his mother instructed his sister. St. Fulgentius owed his education, not merely in sacred science but also in polite literature, to the care of his mother Mariana, "the religious mother," as she is called in his Life. The early education, both liberal and religious, of St. John Chrysostom was in like manner directed by his admirable mother Anthusa, whose conduct in this particular drew from the pagan sophist Libanius the exclamation, "Ye gods of Greece, how wonderful are the women of the Christians!"

Who has not read or heard of the touching story of St. Monica guiding the early steps of St. Augustine; and when the violence of his passions led her son astray from truth and virtue, she followed him through all his wan-

* 2 Tim., I., 5.

derings with her advice, her prayers, and her tears, until at length she was consoled by his return to God, and the words of St. Ambrose were verified, "that the child of such tears could not perish." How well St. Augustine himself understood how much he was indebted to his mother for his conversion and his happiness may be seen from the touching words of his Confessions.

And again, many of you may have listened to the story of Queen Blanche of Castile, the mother of Louis IX., King of France, whom in his childhood, when seated on her knee, she thus addressed: "My Louis, I love you above everything in this world, but I would rather see you fall dead at my feet than know that you committed a single mortal sin." How well that boy remembered those lessons of his mother can be seen in his after-life, so manly, so heroic, and so holy that he has merited the honor of being proclaimed by the Church of God, and proposed to the veneration of the people, as the model of Christian kings and the type of the Christian gentleman.

The father, too, has his recognized place, as the head of the Christian family, in the great work of home education. Without his example to fortify, his authority to confirm and support her, the teachings of the mother would very often lose their efficacy. The boy, who in his earliest years can be directed safely by the mother, needs, as he grows older, the sterner hand and the strong will of the father to restrain him. In vain will the mother point out to the wayward child the beauty of virtue if his father does not convince him of its manliness also. But when both parents work harmoniously and lovingly, when their authority is combined for the one great purpose, when father and mother place their chief care in the religious development of their child, then God's blessing seldom fails to descend upon them.

It will thus be seen that the first, the best, the most solid foundations of a Christian education are laid in the Christian home, where the gentleness and love of the mother, encouraged, sustained, and developed by the manliness, honesty, integrity, purity, and high-mindedness of the Christian father, gradually form the character, bring forth all the good instincts of the soul, strengthen and guide the efforts of the intellect, repress and diminish the evil inclinations of the heart, so that when their child is exposed to the dangers of the world he is equipped and prepared to take his part in the battle of life, and almost certain to gain the victory. Happy is the man who can look back to the holy memories of such a home. He may, no doubt, have forgotten for a time those precious lessons; his passions, like an impetuous torrent, may have swept him from the path of honor and virtue; yet, sooner or later, amidst all his temptations, the image of his Christian mother will rise up before him, and like a guardian angel draw him back even from the very edge of the abyss. It was the memories of his home that touched the poor prodigal son of the Gospel in the midst of the husks of swine, and brought him back, sorrowful and repentant, to the feet of his generous father.

But, on the other hand, how miserable, how pitiable the lot of the child who never had a Christian home! For him no holy lessons remembered; no

prayers said at his mother's knee; no wise counsels from his father's lips. He was neglected and abandoned to himself. Like a young plant which no skillful hand has cultivated, he has grown up in all the wild exuberance of his passions. He learned not of the goodness of God, nor of His greatness; neither the glories of heaven nor the horrors of hell. Perhaps he only heard God's name pronounced when it fell from the lips of a blaspheming father. What virtues could he acquire? Could he learn *industry* from an *idle* or dissolute father, *sobriety* from a drunken one, *probity* from a dishonest one, *self-respect* from a mean and worthless one? How could he acquire strength of soul against temptation, steadfastness of purpose in the pursuit of truth, integrity and uprightness of heart, when all the lessons of his home, all his surroundings, all the examples of his parents, teach him the very contrary? What charms can virtue have for him? No wonder that the enemy of souls finds him an easy prey and an apt pupil for every lesson in vice; that the street becomes his school, in which he learns with marvelous facility the various phases of crime. From the unchristian, bad home to the streets is an easy step for both boy and girl, and from the streets to dens of infamy and to the prisons is a still easier one. And though the boy and the girl should stop short of that infamous goal, what a wreck they become for the Church and for God! The young man grows up without religion; he does not comprehend her beauty; he learns to despise her commands. This world becomes everything to him; to succeed in it his sole ambition. His passions are his law; his pleasures his chief motives of action. Worldly prudence may restrain him where excess might bring danger, but he will not love virtue for itself, nor will he seek truth for its own sake. Religious dogmas are cast aside as too great a restriction upon his mind. Religious duties are discarded as too great a burthen for his heart. He has no religious principles to support him, no religious truths to enlighten him, no religious consolations to cheer him. This world is everything to him; beyond the grave all is dark and gloomy, and he does not wish to look into it. Is it not from an unchristian home, or from unchristian teachings and examples in the home, that so many young men have derived their contempt of religion, their scorn of its teachings, their mockery of its votaries? Is it not thus that religious indifference begins, to be turned oftentimes to religious hatred? How many an infidel can trace back his loss of faith to the want of religious teaching in his home, or, what is even worse, to the false, distorted, harsh, truly unchristian views of God and His dealings with His creatures! Alas! how many of our own children, in years past, have been perverted from the faith of their fathers, and drawn into the proselytizers' nets, to become the worst enemies of that religion which was thus stolen from them! How many, in the large cities and throughout the country, have been kidnapped, their names changed, and their religion destroyed! How many thousands, nay, we might say millions, have been thus stolen from the ranks of the Church to become her most bitter foes! And this principally because they had bad homes and

wretched, unnatural parents who would have sold them body and soul for the gratification of their own vile passions.

How unhappy, then, is the man or woman who has no tender memories of home, no loving recollections of childhood! When he thinks of the mother who neglected him, of the father who misdirected him, who abandoned him without care or love, he must feel tempted to curse those who so foully betrayed their most sacred duties, and allowed or even forced him, by their vices, to grow up without religion, without honor or true Christian manhood. His blood will surely cry to heaven for vengeance against those guilty parents.

But you, dearly beloved brethren, are already, we trust, convinced of these important and terrible truths. You know the maxim of Holy Writ, "A young man according to his way, even when he is old, he will not depart from it."* You have understood that your children are a sacred treasure confided to you by heaven, and that you have no more important duty than to train them for heaven. You provide for the wants of their body; you feed and you clothe them. This is right and proper. Hence you justly consider that the father who neglects his work, indulges in vice, squanders his earnings in debauchery and intemperance, and thus renders himself incapable of supporting, feeding and clothing his children, is a monster who deserves the execration and loathing of all honest men. But the feeding and caring for the body is not all. The caring for the immortal soul, the feeding of the imperishable mind, is of far more importance, and as far exceeds the former as the immortal spirit is superior to the body which it inhabits. Hence you, we hope, are convinced, dear brethren, that the parent, whether father or mother, who neglects this duty, who allows the mind of his child to grow up in ignorance, and like a fair field, when uncared for, to become filled with thorns, thistles, and noxious or poisonous weeds, is guilty of a greater crime than if he had brought his child to the grave by deliberate starvation or cold-blooded murder. Listen to the terrible words of St. Paul, which should strike fear into the heart of every Christian parent: "If any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel."† Are there any amongst you to whom these words can be applied? We trust not, dear brethren; we earnestly pray that there may be none. But we ask you to open your hearts and your minds more fully to the divine truths which we proclaim to you, and to become more firmly convinced that there is no more important duty, none that will bring truer consolation in this life and more solid hopes for happiness in heaven, than to give to your children that blessed home-training which will make the yoke of the Lord sweet to them from their youth, and prepare them for a Christian manhood. Thus you will secure to them what we have called the first, the best, and the most lasting foundation of a truly Christian education—the education of a Christian home.

* Prov., XXII., 6.

† 1 Tim., V., 8.

II. CHRISTIAN EDUCATION BY THE CHURCH.

The education begun at home must be continued by the Church. The teachings of the father and mother must be supplemented, developed, and strengthened by the instructions of the ministers of religion, who are divinely appointed by Christ to teach the nations and to instruct them unto justice. It is a remarkable fact, and worthy of being mentioned, that in the early ages of the Church no special provision seems to have been made for the instruction of the children of the faithful. For the catechumens, adults, converts from paganism, a long course of sermons, homilies, and catechetical discourses was fixed by the discipline of the Church; but for the children of Christians, the little ones of the faith, there is no mention of any instruction. It would seem as if it were universally felt that the instruction in the Christian home was quite as sufficient, and no fears were entertained that Christian parents would ever neglect so important and sacred a duty as the teaching of Christian doctrine to their children. But as time elapsed and faith grew somewhat cold, many parents became indifferent and careless. Then the Church made it a special obligation for her priests and sacred ministers to look after the little ones,—the young lambs of the flock. In our days especially, when parents for the most part are engaged in the arduous labors of modern industry, and when, because of the difficulties and trials of their own childhood, many of these parents have not been able to acquire such a knowledge of their religion as to be able to impart it in an interesting way to their children, it becomes absolutely necessary to come to their aid, and supply, by instruction in the Church, what they themselves either have not the time or have not sufficient knowledge to communicate, or, still worse, have not sufficient love for the faith to make them feel it a joy and a privilege. Therefore, catechism classes, or, as they are nowadays styled by the very pretentious and deceiving title of, “Sunday-schools,” have been established in all churches wherever the priest of God has found it possible. Here the young mind is brought directly under the teaching power of the Church. Here the priest, taking the parents’ place, but acting as the representative of our Lord Jesus Christ, unfolds the wonderful story of God’s dealings with men. Here the most sublime truths are adapted to the weak minds of the children, and are accepted by them almost as self-evident. Truths and mysteries such as the greatest of the pagan philosophers could never conceive, or at the best could only guess at in a doubtful groping way, are presented as the most elementary principles by men consecrated for that purpose by God’s providence, specially commissioned by His Church, and who speak without hesitation, with positive certainty, as men having authority to speak, and not as the scribes and Pharisees and all false teachers.

What a glorious mission is this of the priest, to be brought so closely to young hearts yet untainted by the world, and to have the charge of unfolding them, expanding them, under the influence of divine grace! Next to the mission and dignity of the mother comes this privilege of the Christian priest. How consoling, how refreshing to the soul of the true priest is this com-

panionship with childhood! Like his Divine Master he desires to have the young near him, and he cries out, "Suffer the little children to come to me." When these children come from Christian homes, where the foundations of piety and knowledge were deeply laid, this work becomes a labor of love. When he speaks of God and His infinite love for souls; when he unfolds the wonderful life of the Redeemer, His boundless tenderness to the poor and the suffering, and then leads them through the awful scenes of His passion and death, the priest does not speak to those children in an unknown tongue, nor of wonders which they never heard before. A loving mother has already given them the outlines of this grandest story that human ears have ever listened to; and they can follow, with beating hearts and eager minds, the beautiful details which the priest's greater knowledge enables him to supply. How glorious, too, becomes the history of the rise and establishment of the Church of Christ; of her early suffering under the persecutions of the Roman emperors; of the heroic constancy of her martyrs; of the myriads of Christians of both sexes, the strong and the feeble, the learned and the ignorant, joyfully pouring out their blood for the faith of Christ! Then the immortal life of that Church through all ages down to us, in spite of every storm and tempest that the malice of men or the rage of demons could incite against her. What a noble work for the priest to develop the germs of virtue, to show the loveliness of holiness, to pluck up the seeds of vice which contact with the world or evil example may have sown in these young hearts, as the gardener carefully roots up the weeds that would soon choke his fairest flowers! To love their God and their neighbor, to cherish truth and to hate falsehood, to work for all that is good and noble, and to seek the crown of immortal bliss,—this is what the priest can teach them. What merely human teacher can have such a mission, and what human knowledge can equal it in grandeur? We say it, and we say it most sincerely, that for the true priest of God's Church there is no more glorious work, no sweeter employment, no better recompense than this religious instruction of the little ones. When discouraged by the dreary scenes of vice and crime that meet his gaze so often during the labors of his ministry, it is a consolation to turn to the pure hearts and guileless souls of children. It is like coming to a green and fertile oasis in the desert, where the traveller, weary with his march through arid and desolate plains, can sit down to rest and gather fresh strength for his onward journey.

Yet, this consolation comes only to the priest when he has to deal with children who have a Christian home, and are under the direction of Christian parents; for, then their hearts are gentle and easily guided to what is good, and their intellects awakened to the beauties of truth. But, when they have no Christian homes nor Christian parents, then there is labor and toil for the priest, and little consolation. These hearts, that, if taken in time, would have been like soft wax to receive and retain the holiest impression, have now through neglect, through want of instruction, through evil example, become hard and unyielding almost as flint. How will the priest speak of the

love of God to children who never learned it in their homes? how inculcate the necessity of prayer, when perhaps they never saw their parents on their knees? how make them feel the shocking sin of blasphemy, or of irreverence to God's name, when they seldom heard that name except when it fell in curses from their father's lips? how teach them to value purity, honesty, truth, and all the other virtues, when they perhaps were familiar at home with only the contrary vices? Every priest, who has worked in the large missions of towns and cities, can testify to the exceeding great difficulty he experiences in preparing such children for the reception of the sacraments. Yes, this is the labor, the cross, the deep sorrow of the priest. He feels that he is building without a foundation, and that his work will not be durable. Give him the work of Christian parents to build upon, and see what a glorious structure he will erect. But to expect that he will accomplish the mighty work of training these children to grow up to be noble men and women, in a half-hour or so; once a week, on Sunday; that he will impress the most sublime truths upon their minds perhaps entirely unprepared, or even indisposed to receive them, and that he will do this, when already so busy with his Sunday duties,—this is to expect an impossibility. Yet, this is what many parents count upon. This is what many Catholics imagine to be quite sufficient for their children. They neglect these children at home, they leave them without religious instruction for the entire week, and then they expect that a tired and exhausted priest will be able, in a half-hour on Sunday, to give to careless, undisciplined children a sufficient dose of religion which will last for the coming week. What folly! But this grand name of Sunday *school* satisfies their sleeping consciences. A half-hour or an hour on Sunday; a few lessons recited, in a careless manner, by giddy, thoughtless children longing for play, and having little relish for the dry pages of the Catechism, and no comprehension of the divine truths underlying them,—this is enough, according to such Catholics, for these children; this will make them good and noble men and women, will make them love the cross of their Saviour, and bear opprobrium and insult for His sake; this will make them strong against the religious indifference or the hatred of religion so common around them; this will make them prefer the poverty and lowly condition of their Church to the honors and riches which they might often obtain by forsaking her. The Sunday-school is to accomplish all this! No thinking, serious Catholic could imagine it; and those who speak most of the Sunday-school and its advantages are often the same who most neglected the home education.

III. CHRISTIAN SCHOOLS.

But, will home-teaching, even when united to the teaching in the Church, be sufficient to form a thorough Christian education? This is a question that needs the deepest consideration by all who are anxious for the Christian training and development of the rising generation. To answer it properly we must lay down some preliminary truths. In the first place, we must bear in mind that the vast majority of parents, and certainly of Catholic parents,

belongs to the working and industrial classes, and that it is difficult, not to say almost impossible, after the severe and exhausting labors of the day, that they can find time or strength, even if they always had the requisite knowledge, to develop the Christian growth of their children. Then, again, how many poor people, though full of faith and anxious for their children's welfare, are not well qualified to instruct the bright little ones who fill their home! On the other hand, the work of the priest is very limited; the time that he can spare very short. He can only see these children on Sunday, as a general rule, and then he has many other duties to fulfil, and we have seen how little can be effected in the short time at his disposal. But during the week, during all the time when the children are neither at home nor in church, during those hours of mental activity in their school-studies, what will enable them to grow in their faith and in the knowledge of their religion if they have no assistance and no teaching? Here, then, appears the necessity of Christian schools, to continue the work of Christian parents, to help on the work of Christian ministers, and to complete the work of Christian education. What the parents began in their homes, what the priest continues in the church, the school must develop and fortify. This is what it behooves you to consider. This is a subject far more important than many Catholics imagine. The enemies of the Church instinctively realize it. From the conduct of those who make war upon religion, and who with wonderful unanimity select as their favorite and most powerful weapon godless schools and mere secular teaching, sensible Catholics, even if they had no other motive to determine them, no authority to guide them, should learn what to think of such schools and such teaching. It is right to learn even from an enemy; and precisely, because the foes of Christianity attach such importance to the banishment of the religious element from schools, so should all sincere Christians unite most earnestly in preserving and guarding for the schools of their children the sacred influence of religion. But for you, my brethren, as we shall show you hereafter, there is higher ground than this to stand upon. There is the unanimous teaching of the Catholic hierarchy throughout the world; the voice of the Bishops of America as spoken in various Councils; the voice of the Bishops of Ireland, Germany, France, and England; the voice of the Bishops of the Old World and the New; and clear above them all, directing and guiding all, the voice of the chief Pastor of the flock,—the voice of Christ's vicar,—the voice of the successor of St. Peter who was charged with feeding both the lambs and the sheep of Christ. Never, except upon positive articles of faith, has there been such unanimity in the teachings of the chief pastors of the Church as with regard to the evils of godless schools. For you, dear brethren, this authority ought to be, and is, we trust, sufficient to determine your assent. But we desire to go more fully into the matter, and state some of the reasons which should make you, as Catholics, and which will also, we hope, soon induce every Christian man, every one who believes in Christ and who desires to save his soul, to feel, as certain and not to be doubted, that Christian schools are needed if we wish to train up the future generations as Christian,

and that godless schools will not only destroy supernatural faith and all belief in revelation, but that they will sap parental authority, undermine the family, and diminish the social and civic virtues.

In the first place, we need scarcely remind you that the Catholic Church has ever been the friend and protectress of all true knowledge. Her whole history proves how carefully she cultivated and fostered it in all ages. She established schools and universities in the darkest epochs; she made her monasteries storehouses of learning, where all the remains of Grecian and Roman literature that had escaped the invasions of the barbarians were carefully treasured up, and lovingly transmitted down to our times by the indefatigable labors of her monks. The wonderful services which she rendered to human knowledge are now generally conceded even by those who do not submit to her teaching. The Church that founded all the great universities of the Old World; that established the first public schools for the children of the poor; that fostered all the fine arts; that invented Gothic architecture, and reared those mighty temples which are even yet unapproachable in their majesty and sublimity; that gave a soul to painting and to music; that inspired Fra Angelico, Raphael, and Michael Angelo; Palestrina, Mozart, and Hayden; that encouraged every invention, the art of printing, the mariner's compass, the discoveries of astronomy, the reformation of the calendar,—the Church that fostered these and hundreds of other inventions of the human mind cannot be set down as opposed to knowledge and to science.

This is our first proposition, that the Catholic Church loves and protects knowledge within its natural limits; and this proposition will be easily admitted even by those outside of her, in proportion to the extent of their studies and researches in the domain of history, and will only be contested by those shallow sciolists who have picked up a little on its surface, without ever sounding its depths; or by designing men who, wishing to undermine all religion, find it convenient to calumniate the Church, the true bulwark of Christianity, and therefore try to persuade thoughtless dupes that the Catholic Church is opposed to all knowledge. This is simply false, as it equally is that we are opposed to public schools in their true and full meaning.

The next point to which it may be well to call your attention is the common idea that the State has the right to teach. This is not a Christian idea; it is a pagan one. It was natural for the pagans who deified the State, and worshipped it as a divinity, to believe that the State could enter into the human conscience and take possession of the human soul. But Christianity, in casting down the old idols, raised up man from his degradation, and made his conscience and his soul a temple into which no state, no earthly power, can enter. When the Lord laid down the law, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's" He established the principle of God's sovereignty over the human soul. When the Apostles proclaimed that "it is better to obey God rather than men," they struck the key-note of

* 1 Galatians IV., 31.

true liberty, "that freedom wherewith has Christ made us free."* The State is not appointed to teach; the Church alone has that mission. The State cannot deprive a parent of the right to bring up his children in his own way, as long as he does not inflict an injury on the State. The father has a divine right and a divine obligation to educate his child, and it would be tyranny to deprive him of it, unless for a notorious abuse or violation of this right. The State may, and ought in certain cases, assist the parents; it may insist that the children shall be brought up as good citizens. But the State ought not and cannot dictate the entire scheme of education or take it out of the hands of the parents. This is a principle which needs to be well remembered, since the tendency of all modern governments and states is to encroach upon the domain of conscience, and to usurp the rights of parents by withdrawing children from their authority in the arrangement of systems of education. But though we protest, as Christians, against this anti-Christian principle, we will not now combat it. We pass it by, and proceed to the next point for your consideration; and that is, the true nature of education itself.

Education, in the full force of the term, and according to its derivation from the Latin words *e* and *ducere*, is the *bringing up* or a *bringing forth* of all the faculties of the child—the development of its entire nature. To develop one of the faculties at the expense of the others, or to the neglect of the others, is not education. To cram the child's memory without strengthening the judgment, for instance, is surely not education; to develop the understanding, without improving the heart, is likewise no education. Man is an *intelligent* being, but he is likewise a *moral* being, bound by certain laws and responsible for their violation. To give all attention to the intelligence and little or none to the moral side of our nature is not, then, true education. True education takes the whole child together, intellect and heart, all the longings of the mind and all the cravings of the heart, and gradually lifts him up, advances him all together. We charge the present public school system, as its first defect, that it does not educate, it only instructs; and we also charge that it does not even instruct well. It only instructs—it claims no more; it simply intends to supply to the memory and to the intelligence a certain number of facts and dates which have little or no influence upon the moral nature of the child. Granting for the moment that the instruction, as far as it goes, is true and correct, and that the intelligence of the child is not perverted by false knowledge, how will that knowledge fit him for his duties in life to God and to his country? He has learned, we suppose, all the ordinary branches taught. He can read and write and cipher; he has learned a little of the sciences, and as many other things of the kind as he is able to acquire. What then? Is his heart any way changed? Are his passions thereby conquered? Are the evil instincts of his soul thereby vanquished? He grows up a smart, intelligent boy, keen and bright-witted, able to hold his own against others. But what principle has he to guide him, what law to direct him, what motives to restrain him? His learning, separated from all religion, or only veneered by a weak coating of the vaguest morality, can only serve to

make him more dangerous than even the ignorant man. The better armed he is by his knowledge the more powerful he becomes for evil, unless religious principles restrain him. But those religious principles his education will not give him. It is not necessary, dear brethren, to point out to you in detail the evils arising from this godless education. You well know that the great crimes committed against society are not committed by illiterate men. Isolated cases of violence, robbery, and other sins are often perpetrated by the ignorant and the uneducated. But the crimes that go to the very heart of society and shake it to its foundations—the frauds on public funds, the robbery of savings-banks and insurance offices, by which countless numbers are made to mourn; the public gambling in stocks; the unsettling of public credit; the squandering and the pilfering of the treasures of the state; the creation of those huge monopolies that threaten to destroy the very liberties of a nation; the unlimited power of corporations and industrial companies, by which the artisan and the laborer may be despoiled of the fruits of his honest toil—these, and many more such evils, are not the work of ignorant, illiterate, and uneducated individuals. When we see rich men growing richer and poor men growing poorer, when discontent is increasing and socialistic principles are spreading, when public honesty and public morality are at such a low ebb, it is time to feel that the public schools, under their present form, have not benefited the country. We will not dwell on the moral corruption of those schools. We leave that painful subject to be treated by other pens. But we point out to you the loss of religious convictions, the growth of religious indifference, and the spread of infidelity, as the necessary consequences of the absence of all religious teaching. The teachers, for instance, in the immense majority of schools belong to different forms of religion. Now, without even supposing that these teachers go out of their way to attack our faith, if they have any settled convictions themselves—and what teacher worthy of the name is without such convictions?—will they not necessarily influence and warp the children's minds? Is any parent mad enough to believe that the teacher with decided religious convictions—not to speak of decided religious antipathies—can for six hours each day hold the closest relations with the child without, unconsciously if you will, influencing the doctrinal conviction of those with whom he is so associated, whose full and free confidence he has secured, of whose moral being he has made himself master? And when the child contrasts his gentlemanly teacher, who perhaps has no religion, with a poor, uneducated parent who teaches him badly his own faith, is it not very likely that he will lose all respect for religion and either despise or abandon it?

Then, again, from the companions of school-hours, often well cared for in their homes, who have learned to sneer at Catholic doctrines and to speak with contempt of Catholic worship, another danger arises for Catholic boys. Who does not know how much a school-boy dreads ridicule? And when he hears his Church assailed by vile calumnies which he does not know enough to refute, and by the jeers of his schoolmates, how often will he blush for his religion, and be ashamed to belong to it? And if it should happen, as it only

too often does happen, that at home he has an ignorant, brutal, intemperate father for whom he can have no respect, what will keep him true to his Church? Just as he learns from his comrades to ridicule the language or the country of his parents, he will quickly learn to despise their faith. Children, in school, influence each other more than many imagine, and an unfashionable religion finds no mercy from them.

But danger also comes to your children from the books used in these godless schools. Of course a great show of impartiality is made by eliminating what might be too offensive to Catholics; yet we know that many text-books used in those schools contain vile calumnies against the Catholic Church, misrepresentations of her doctrines, and sneers at the nations who profess them. How many false statements in the text-books of history! and how much suppression of the truth wherever Catholics are concerned! Who would know, for instance, if we only read the histories of America commonly used, that Catholics had any share in the early building up of this country, or took any part in securing its freedom? Then, what real knowledge of history, geography, and several other branches of science can any one learn from those colorless, even if not falsified, accounts, where religion must be ignored and its influence on the destinies of the world entirely concealed? Hence we charge that these schools do not instruct well; for they do not and cannot give the truth upon many branches that have to be learned, and leave a greater chaos and confusion in the mind than if nothing at all had been taught upon those matters. We have not space in this letter to develop this idea at greater length, but we hope you yourselves will meditate upon it and see how important it is. Enough to say at present that religion has had too great a share in the moulding of society, and directing the destinies of nations, to be completely ignored without giving a false coloring to all the history of the past.

Finally, the system is unjust, because of the taxation imposed upon those who do not believe in it and who cannot adopt it. It would be almost as fair to establish a system of religion to which all should come, and build temples of worship for which we should all pay. We, who believe that religion is the best part of education, and that the school should be like the porch part of education, and that the school should be like the porch through which the young are brought into the Church, feel it unjust to tax us for what our consciences will not allow us to use, unless in cases of extreme necessity, when we cannot go elsewhere.

Here, then, dear brethren, you see that these public schools, so much vaunted, (1) do not educate, for they do not improve the heart, but at the most only instruct the intellect; (2) they do not even instruct well, since many branches of learning can only be studied in connection with religion; (3) they are not truly American, since they abridge unnecessarily the rights of citizens, and sap the foundations of authority, by encroaching on the rights and authority of parents; (4) they are unchristian and are calculated to destroy Christian principles in the rising generations; (5) they tend to loosen

moral laws and do away with all restraint upon the passions; (6) they impose an enormous tax, every year growing greater, upon the entire community, and a very unjust and unnecessary tax upon a large section of that community.

To you, dear brethren, and we think to all fair-minded persons who have any love for the Christian faith and who desire to see, for the honor of their country, a godly race of men and women growing up in the future, we think that the foregoing consideration will be amply sufficient to determine you against the present godless system of public instruction. But as, unfortunately, there are still some Catholics who, either because they have been brought up under the dark shadow of these schools, or because their personal interests are superior to their religious feeling, or because they are deeply influenced by public opinion, cannot be brought to see the evils inherent in the system, we deem it right to add to our own decision some of the judgments pronounced in the most solemn manner by those whose position in the Church entitles them to obedience on the part of all Catholics, and whose personal virtues, great talents, and deep love of truth and justice would even excite the admiration of those who are outside the Church. We shall only give a few of these decisions, as the limits of our Pastoral letter forbid any more.

The Holy Father, Pius IX., in the Syllabus of errors which he publicly condemns, marks the following proposition, as one which no Catholic can hold: "Catholics can approve of a system of educating youth which is unconnected with the Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of social life." The whole Catholic world has accepted the condemnation of this proposition.

Again in 1875 the sacred Congregation de Propaganda Fide sent a letter to all the bishops of the United States, giving them directions and instructions on this subject of the public schools. We quote from it the following passage: "This system the sacred congregation considers by its nature to be fraught with danger and very hostile to Catholicity. For, since the system of such like schools excludes all teaching of religion, the pupils neither learn in them the rudiments of faith, nor are instructed in the precepts of the Church: hence they will be deprived of the knowledge most necessary to man, without which a Christian life is impossible. Now, in this kind of schools youths are instructed from their childhood, not to say from very infancy: at which age, as is evident, the seeds of virtue and vice take most tenacious root. And, certainly, it is an immense evil that such tender children should grow up without religion.

"Again, in the aforesaid schools, as they are divorced from the authority of the Church, teachers indiscriminately of every sect are employed; and as no law prohibits them from doing harm to youth, they are left free to sow errors and the seeds of vices in tender minds.

"Certain corruption likewise ensues from the fact that in these same schools or in many of them, youths of both sexes are congregated in the same

room for the recitation of lessons, and males and females are ordered to sit on the same bench (in eodem scamno): all which have the effect of lamentably exposing the young to loss in faith, and endangering of morals.

"Now, if this proximate danger of perversion be not made remote, such schools cannot be frequented with a safe conscience."

To these declarations, so grave and so binding on all Catholics, we will only add the public decision of the Plenary Council of Baltimore, held in 1866, at which forty-four Bishops and two representatives of Bishops were present:

"The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. Such is the nature of the system of teaching therein employed, that it is not possible to prevent young Catholics from incurring through its influence *danger to their faith and morals*; nor can we ascribe to *any other* cause that destructive spirit of indifferentism which has made and is now making, such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions, or of no religion; the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire."

We also refer you to a little work, entitled *The Judges of Faith and the Godless Schools*, for a fuller development of this side of the question.

No Catholic can refuse to listen and to obey such positive instructions from the supreme Head of the Church and Her divinely appointed pastors.

Hence we are obliged in conscience to condemn the present godless, anti-Christian, anti-parental system of public schools. But we are not obliged to condemn, and we do not condemn, public schools in themselves. We desire most heartily that there should be public schools for the education of all the children of the land; we wish to see ignorance banished and true knowledge exalted and honored. But these schools should combine secular and religious training. And let it not be said that such a system is impossible. It is not so. It has been established elsewhere and found to work well. It succeeded in France, until infidels resolved to make war upon religion; it succeeded in Germany, until a despotic Minister, through selfish ambition, partly destroyed its good effects; and finally, passing over other countries, it has succeeded in Canada, our next neighbor. There the Catholic Bishops and priests are satisfied with the system which the Protestant majority of Upper Canada, or Ontario, has established. Cannot we, in this great republic, receive at least as much consideration as Catholics living under the British crown? and cannot our statesmen as easily devise a method satisfactory to all

as Canadian politicians? We hope so; we believe so. We trust that the era of conciliation and good feeling is approaching, that our just claims will be considered favorably, and that all Christian men will combine to make our schools truly Christian, in order that our children may be prepared for the great struggle against infidelity and atheism which is rapidly coming upon us. We appeal to American fair-play and to American honor, and we are not doubtful of our claims being heard.

But, in the meantime, we must support our own schools, at whatever sacrifice they may impose. Our children's souls must be saved and their faith preserved; and we are certain that those who so generously have built our churches and raised up so many glorious temples to the majesty of the Catholic faith will not hesitate to make equal sacrifices for the erection and maintenance of our religious schools, without which our children will be exposed to the greatest dangers for their faith. And we firmly believe that there will be too many churches, too many empty ones, in the future, if the children of the faith should be now neglected. We hope that our wealthy Catholics will come to our help, and, by aiding us to build new schools and to endow the old ones, acquire for themselves true glory on earth and a generous reward in heaven.

IV. GOOD READING.

But education is not confined to the school. It is always going on, improving or retrograding, but never standing still. The mind is constantly receiving new kinds of food upon which it may grow strong or by which it may be seriously injured. This food is supplied principally by reading; and just as the reading is, so the mind will gain or lose. In this country reading is universal, we might say; our children have a great thirst for it. There is little need to stimulate it; but it has to be wisely directed. Reading gives the turn to the minds of children; hence Christian education will gain or lose its effect, according to the reading of the child.

Here, dear brethren, we would have many things to say to parents upon the necessity of watching over carefully, and directing prudently, the tastes of their children in the selection of their reading books. How many parents who never take the trouble to see what their children are reading; who never advise them, never sympathize with them, never try to gain their confidence, so that the children might be inclined to consult them and rely upon them! The vilest trash, the most obscene stories, the most irreligious tracts, may fall into the hands of these young people, who become interested, excited, and inflamed with what they read. Their minds become unbalanced, their intellects darkened, their hearts corrupted, their morals depraved,—and the father calmly goes on his way and never pays attention. His child is devouring poison; he never minds. We see every day the evil effects of such reading, crimes most serious and most vile committed under its influence; children abandoning their homes for wild adventures, boys learning dishonesty, girls losing their purity. This evil is spreading to an enormous extent, and is all the more dangerous, because it does not always work openly. The evil of intemperance

is very great, no doubt; and temperance societies do well to wage war upon it. But the effects of drunkenness are apparent; all can see the ruin and the desolation it causes. Not so with bad reading. It works stealthily upon the mind; it poisons slowly all the faculties; it dries up the generous impulses of the heart; it inflames all the corrupt passions of our nature; it enkindles a fire which consumes and withers up all God's graces. Oh, would that our temperance societies and our other beneficial societies would unite in a crusade against bad reading! It is from it that evils worse even than drunkenness flow. Irreligion, impiety, infidelity, are some of its fruits. Yet how many fathers care nothing, do nothing, to save their children! How few, even Catholic parents, supply good books, good newspapers, interesting histories, for them! The daily papers, with all their shocking narratives of vice and crime, with their bigoted attacks upon the Church and their distorted reports of Catholic affairs, are eagerly read, while perhaps not one Catholic paper ever enters the house. The child reads slanders about his Church; he never reads the answer. The poison is swallowed and no antidote is at hand. We earnestly recommend you, then, dear brethren, to provide according to your means for the wholesome reading of your children. Few families but could afford to subscribe for one or two Catholic papers. We have now several good ones, well written, full of interesting matter, and able to furnish useful and varied information. Then we have the *Catholic World* and the *Catholic Quarterly*, which treat of the most interesting questions of the day. For the parents themselves we recommend two little books lately published, called the *Christian Father* and the *Christian Mother*, in which they will fully learn all their duties to their children. Lastly, we earnestly urge upon the parents to make religion pleasant, to make the home lovable, to win the confidence of their children, and then, by the help of the sacraments and by prayer, they will lead them on gently, yet firmly, in the pathways of virtue and honor.

Such, dearly beloved, are the reflections and considerations which we have felt it our duty to lay before you on this most important subject of Christian Education. In this holy season of Lent you will have more leisure to meditate upon them. We are obliged by our charge to preach the Word to you in season and out of season. The Bishop, like the prophet of old, has to be on the watch to announce the danger and to summon to the battle for right and truth. To him is addressed the demand of the Lord, "Watchman, what of the night? Watchman, what of the night?"* Soldier of the Lord, what dost thou see amidst the shadows of the night, threatening the peace and the happiness of my people? Look carefully; strain thy sight; turn thy ear to catch every sound. There may be danger in the darkness; the enemy with silent footfall may be approaching, and thy people are calmly slumbering, relying on thy vigilance. "Watchman, what of the night?" And shall we be able to reply in the words of the same prophet, "The watchman said, The morning cometh, also the night: if you seek, seek; return, come"?**

* Isais, XXI., 11.

** Isais, XXI., 11.

Yes, we hope, the morning with its beauty and its light, is coming to us all. Seek for help, O dearly beloved brethren! Return to God with your whole hearts. The light of divine faith, the morning of religious truth, will beam upon us; but this will only come through a Christian education: and this education, we repeat in closing must consist of the education of the *Christian home*, the education of the *Christian Church*, and the education of the *Christian schools*. Give this education to your children and they will rise up around you "and call you blessed." ***

This letter shall be read, either altogether or in part, at all the Masses in the churches where there are resident priests, on the first Sunday after its reception. Or the clergy can divide it into parts, and explain them each Sunday, until the whole is read. In the mission churches the pastors will read it at the earliest opportunity.

Given at Trenton, this 7th day of March, the Feast of St. Thomas of Aquin, Doctor of the Church, in the year of our Lord 1883.

† MICHAEL JOSEPH O'FARRELL

Bishop of Trenton.

JAMES A. McFAUL, *Secretary.*

*** Prov., XXXI., 28.

PASTORAL LETTER

OF

RIGHT REV. MICHAEL JOSEPH O'FARRELL,

BISHOP OF TRENTON

ON CHRISTIAN MARRIAGE,

1882.

CHRISTIAN MARRIAGE.

MICHAEL JOSEPH, *by the grace of God and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and faithful of his Diocese health and benediction.*

BELoved BRETHREN OF THE CLERGY, AND DEAR CHILDREN OF THE LAITY:

On this solemn day, when the Catholic Church commemorates, with such touching and mournful ceremonies, the passion and death of Our Blessed Saviour, we wish to address you on some practical truths which we believe to be of the greatest importance for the welfare of your souls. Having completed the penitential exercises prescribed for the due observance of Lent, and having been frequently instructed by your pastors, during this holy season, on your chief duties as Catholics, we feel convinced that you will be more than ever disposed to listen to the voice of your bishop who speaks to you to-day, in God's name, with all the affection and earnestness of one who knows that he is obliged to watch over you, as "having to give an account of your souls" to the Good Shepherd and Chief Pastor of all. What we say to you, dear brethren, will not be regarded by you in the light of human opinions ever variable and inconstant, but as the expression of the teachings of our Holy Church, "the pillar and the ground of truth."

In this our first pastoral letter to you, we had intended to explain the importance and necessity of Catholic education for your children. That subject has been always most dear to us, not only from our desire to carry out in all things the doctrines and teachings of the Holy See, so clear and explicit on the necessity of Catholic schools, but also from a long and close study of the many evils resulting to faith and morals from the mixed or godless system of education. But on reflecting that Catholic schools and Catholic education cannot produce by themselves all the true fruits of religion; that they require to have as a foundation, upon which they can firmly stand, the home education of the family, and that, without this basis of parental direction, the fruits of the labors of Christian teachers will be very much diminished, if not completely neutralized, we felt that before examining the question of education in schools, it would be necessary to enter into the family circle and consider the sacred duties of parents towards their children in the training of their hearts and minds, that they may be fitted to become good and useful citizens, and noble, zealous Christians.

But here, again, we find another problem underlying this one. How can fathers and mothers realize the importance and the sacredness of their obligations towards their offspring, unless they understand the true nature of Chris-

tian marriage, and the duties which that holy state necessarily imposes on them? If marriage be simply a civil union or contract; if it can be made and unmade, either at the pleasure of the parties themselves, and by mutual agreement as in other contracts, or by the power of the State allowing divorce for various causes, then we can well understand how the Christian ideas of duty and obligation to the children would become clouded and gradually disappear. It is easy to see that only a Christian marriage—Christian in its true sense—can produce true Christian ideas as to the training of children. Hence, behind the question of education, rises up the question of the nature of Christian marriage; and to realize the importance of the former, it will be necessary to find out what constitutes the latter. Therefore, dear brethren, instead of addressing you at once on the subject of Catholic education, we deem it essential to begin by the study of Catholic or Christian marriage, reserving that of Catholic education for a future occasion, being well convinced that if this question be properly understood, it will be very easy to explain the other truths that are so intimately connected with it.

The greatness and the importance of this question of Christian marriage will appear evident to you from the fact that all society rests upon the family; that the family is the unit from which the aggregate of human society is constituted, and that if the family ties be loosely joined or easily broken, society would lose its consistency and cohesive power, and soon relapse into barbarism and anarchy. But it is in its Catholic meaning that we wish you, dear brethren, specially to consider it. The Church teaches us that our Blessed Redeemer raised the natural contract of marriage to the dignity of one of the Sacraments of the New Law; that He made it a sacred and indissoluble union between husband and wife; that He constituted it the great and mysterious symbol of His own perpetual union with His Church, and that He expressly declared the law, that, "what God hath joined together, let no man put asunder."*

Hence, the Catholic Church has always proclaimed to the world that the sacrament of marriage is *one* and cannot be dissolved; that the union must be of one man with one woman; that this union must last for life, and that death alone can break it. It was by insisting on these principles that the Church civilized the barbarous nations of Europe, and built up Christendom and Christian civilization. It was by refusing even to powerful monarchs the right to trample upon the marriage ties, as their lusts and unbridled passions often prompted them, that the Christian family was saved, the dignity of woman was exalted, and the character of wife and mother made so holy in true men's eyes. Rather than allow the violation of this sacrament, the Church, to her great sorrow, saw the English nation dragged from the unity of Christian faith by the ungovernable passions of Henry VIII. It was upon broken marriage ties and broken religious vows that the Reformation of the 16th century was built.

* St. Matthew, chap XIX., 6.

By the teaching of the Catholic Church, the evil system of polygamy, the curse of pagan and idolatrous nations, was made hateful to the Christian world, and if so great an abhorrence of Mormonism is truly felt by so large a proportion of the American people, it is due to the fact that the Catholic Church so deeply impressed the truth of the singleness of marriage upon the consciences of Christian peoples, that even three centuries of erroneous teachings have not been able entirely to eradicate it.

Catholics, therefore, should hold most firmly those doctrines which have constituted in the past the most solid basis of the prosperity of nations. Let it, then, be clearly understood by all, that the bond of Christian marriage is so firm that no earthly power can sever it; that no laws made by earthly legislators can justify in conscience absolute divorce between persons lawfully married. As the Apostle of the Gentiles declared, "A woman is bound by the law so long as her husband liveth,"* and by parity of reasoning, that the man is equally bound as long as his wife is living, so no State, no nation, no legislation can dissolve the marriage tie, for "What God hath joined together let no man put asunder."**

But this perpetuity and indissolubility of marriage will often be considered a great hardship, and so it must prove where God's law is not observed. Men's passions will long for a change, and human frailty and fickleness revolt against a constant yoke.

The Catholic Church alone possesses the remedy and the antidote. She teaches that marriage, being a Sacrament, possesses within itself, and bestows on those who worthily receive it, all the graces and helps necessary to support and strengthen them amidst the crosses and cares and sorrows that so often accompany it. She teaches that God grants through this Sacrament all the blessings that will enable husband and wife to live happy together, and to bring up their children in the fear and love of God; that by those graces the inconstant human heart can be kept faithful and true to its early love. If Her counsels and commands were well observed, so many unhappy marriages would not exist, so many homes would not be made wretched, so many scenes of hatred and violence and so many scandalous lawsuits would not be known.

We desire, then, to call your attention to some of the rules and regulations which the Catholic Church has wisely prescribed, as we are well assured that their strict observance will bring upon you and your children many blessings in this life and eternal happiness in the next.

I. THE BANNS OF MARRIAGE.—The Church, acting on the principle that marriage is honorable in all, has prescribed that the banns of marriage should be published previous to the celebration in the parish church. She does so, not only that whatever obstacle or impediment to the due solemnization of the sacrament should exist may be made known and thus removed while there is

* St. Paul, 1st Corinthians, chap VII., V., 59.

** St. Matthew, chap. 19.

still time, but also to interest in the happiness of the young couple the faithful amongst whom they live. She does so especially for the sake of the future wife, to protect her from deception, as far as possible, and to shield her from any slur that might be thrown upon her good name in after years, if her marriage were clandestine or secret. No true Catholic woman, then, should ever consent to be married, unless in very rare cases, without the publication of the banns, in order to show that she is not ashamed of her marriage. We desire the pastors and rectors of the different churches to explain these and other reasons for the law of the banns, and to apply for no dispensation from them, except in rare and exceptional cases.

2. THE CELEBRATION OF THE MARRIAGE.—Since marriage is a sacrament of the living, it must be received in the state of grace. It is therefore always desirable that it should be preceded by a good Confession and Communion. But if the conscience were burthened by sin, then the Confession would become necessary; otherwise the reception will be a sacrilege, and the graces destined by God to strengthen and comfort the married couple will not be given. Hence so many wretched marriages. How can such marriages be blessed by God? At the wedding of Cana, in Galilee, our divine Master and His Holy Mother assisted and sanctified the marriage by their presence; and even the miracle was wrought by the Son of God, as if to show to all how He will bless those to whose marriage He is lovingly invited. But alas! how many marry without a thought of their Saviour? How many enter into that sacred union without any knowledge of its importance, of its nature and of its true end; and with low, earthly motives, or the mere promptings of passion and sinful desire? Hence we may well imagine that, instead of being blessed by the presence of the Son of God and His pure, virgin Mother, such nuptials have as a guest only the arch enemy of all to bring malediction upon them. To guard against such evil marriages, entered into with so much haste and so little deliberation, with so little respect for their sanctity that confession is omitted, even when the conscience is burthened with crime and the union is thus contracted in sin, we recommend earnestly our people to dispose themselves by prayer and the sacraments for the worthy reception of marriage, and to implore the divine assistance with all their heart. The Catholic Church also desires most earnestly that all should be married in the morning, and with a special nuptial Mass; and so great is her maternal anxiety to procure every blessing for the young couple, but especially on the young wife, that she obliges her ministers to interrupt the adorable sacrifice in order to pronounce the most solemn and touching blessings upon her. The Priest prays that all the gifts bestowed by the Most High upon the noble and saintly women of the old law may descend upon her, and that her name, like that of Sarah, Rebecca, Rachel and Esther, may be in benediction for ever; and that she may live to see her children and children's children to the third and fourth generation. Now the Church allows no such interruption in any other Mass, except in the blessing of the holy Oils, for the administration of the sacraments, and in the Mass for the ordination of her own ministers and priests.

We command, therefore, that, after the reading of this pastoral, no marriages shall be celebrated in this diocese, either during the afternoon or at night; that all shall be celebrated in the morning, and with a nuptial Mass. We are certain that our people will reap abundant graces and blessings from following this holy law. Already this is the custom in many parishes of the diocese, to the great edification of the community; and we see no reason why the other parishes should not do the same. We prescribe, then, that Marriages shall henceforth be celebrated always in the morning, and with a nuptial Mass wherever it is possible.

Having thus seen the mind of the Church with regard to the manner in which Catholics should prepare themselves for the due reception of the Sacrament of Marriage, and her anxiety lest they should be deprived of any of its blessings, we will more easily understand the indignation and sorrow and horror with which she regards the conduct of those unfaithful children, who, instead of profiting by the advantages she offers them, turn their backs upon her and seek to be united in marriage outside of her pale, and by others than her priests. Truly their conduct must be considered as sacrilegious, as manifesting a contempt for their Church, and a complete disregard of her sacrament. What excuse can be offered for such a crime? What motive can justify them, particularly when in this country marriage before the priest is invested with all legal effects? Hence the severest punishments have been threatened by the Church against such offenders. Sentence of excommunication has been pronounced against them, and priests are not allowed to absolve them without special permission from the Bishop. But, as in despite of past warnings and menaces, there are still to be found some Catholics, either so ignorant as not to know them, or so reckless as to disregard them, we, knowing well from experience, that those who thus marry outside of their Church care very little about their own souls, or about the religious training of their children, who are almost invariably brought up in ignorance, if not in contempt of their faith, moved by the earnest desire of our hearts to save them and others from such evils, in the name of God, and by the power invested in us, now solemnly command the Pastors to announce to their people, that, in future, after this letter has been clearly explained, with our reasons and motives developed before the congregations, all Catholics belonging to this diocese, who shall marry before any one not a Catholic priest, shall not and cannot be absolved by any priest of this diocese, until they shall have done penance publicly in the church, and either by themselves, or by the priest speaking publicly at the Mass for them, shall ask pardon of the congregation for the scandal and bad example which they have given, and only upon the accomplishment of this penance shall we authorize the Pastors to grant absolution. We also command and enjoin most strictly upon the Pastors not to admit to be churched, after childbirth, any woman who shall be married in this way, after the publication of this letter, until she first perform public penance for it, in the manner just described.

3. MIXED MARRIAGES.—Another great evil which the Church very much deplores, arises from mixed marriages, which are, unfortunately, but too common in some sections of the country. Whatever reasons may have existed in the past, from necessity or other powerful motive, to justify them, or at least render them less dangerous, it is seldom that, in present circumstances, and with the increasing number of Catholics, any solid motives can be found to justify them. They are in themselves most dangerous to the faith of the Catholic party; they are opposed to the mutual confidence and complete union of heart and soul which should ever subsist between husband and wife, and without which marriage loses one of its chief blessings; they are most hurtful to the religious training of the children, who will naturally feel less the importance of doctrines about which they not only see their parents divided, but, perhaps, have to listen to bickerings and quarrels concerning them, so that, even if all the promises, which must be made by the non-Catholic party before the marriage can be celebrated at all, should be faithfully and honorably kept, many dangers will still exist.

But that you may most fully appreciate the gravity of this evil, we will quote for you the testimonies and solemn declaration of the highest authorities in the Church. We begin with the supreme authority of the Holy See. In an instruction addressed in the year 1858 to all the archbishops and bishops of the Church, it is explicitly declared that "the Church has always reprobated these marriages, and has held them to be unlawful and pernicious; as well because of the disgraceful communion in divine things, as because of the peril of perversion that hangs over the Catholic party to the marriage, and because of the disastrous influences affecting the education of the children." And then the Holy See reminds us, "that if the more recent constitutions of the Sovereign Pontiffs relax the severity of the canons in some degree, so that mixed marriages may occasionally be allowed, this is only done for the gravest reasons and very reluctantly, and without the express condition of requiring beforehand those proper and indispensable pledges which have their foundation in the natural and divine law."

Still later, in the year 1868, the sacred congregation of the Propaganda issued a new and even stronger instruction. It enjoins upon the bishops that "lest perchance from misunderstanding, the people confided to you should suffer any harm, you are earnestly exhorted to take proper occasions studiously to teach and inculcate both on the clergy and the laity committed to your care, what is the true doctrine and practice of the Church respecting these mixed marriages." The instruction concludes with these solemn words: "Wherefore we earnestly request of your charity, that you strive and put forth your efforts, as far as in the Lord you can, to keep the faithful confided to you from these mixed marriages, so that they may cautiously avoid the perils which are found in them. But you will gain this object the more easily if you have care that the faithful be instructed on the special obligation that binds them to hear the voice of the Church on the subject, and to obey their bishops, who will have to give a more strict account to the Eternal

Prince of Pastors, not only for sometimes allowing these mixed marriages, for most grave reasons, but for too easily tolerating the contracting of marriages between the faithful and non-Catholics, at the will of those who ask it." Can anything be added to these very earnest words? Nothing except by showing that the bishops throughout the Catholic world have everywhere sought to put them in practice. In our own country, all the bishops assembled in the council of Baltimore, and since then in various provincial councils, have all deplored the evils of mixed marriages, and have repeatedly, in their pastoral letters, most earnestly urged upon their people to avoid them. And at the other extremity of the globe, the voice of the Australian bishops is found to be in unison with that of the head of the Church, and in a late synod they proclaimed, with no uncertain or ambiguous sound, this very important doctrine. We give for your instruction, dear brethren, this admirable passage from their synodal address: "The frequency of mixed marriages," say the Right Rev. Prelates, "is a terrible blot upon the character of our Catholic community. It is sad to think with what facility Catholic parents consent to such irreligious connections, and with how little caution they expose their young people to social intercourse, where passionate fancy and the thoughtlessness of youth are certain to entail the danger of mischievous alliances. It is in the main the fault of the parents more than of the children, who hear so little warning against mixed marriages—so the denunciation and deprecation of their dangers and miseries. If young people did hear from the clergy and from parents as often and as explicitly as they ought, the sense and doctrine of the Church concerning such marriages, they would be a far rarer calamity than they are. The generosity of the young would revolt from such unions if they saw them in their true light, as a danger and a disgrace. Yes, a disgrace; not, perhaps, always in the eye of the world, but always in the eye of the Church. How are they to be interpreted? On one side there is the Church teaching that matrimony is a sacrament—that the married life has its own great duties, its own difficulties, for which special graces of God are necessary, and which are provided by Him—that the state is to be entered upon thoughtfully and solemnly—with careful preparation of mind and heart—that spouses are to be of mutual help and encouragement in the grand end of all human life, the life for God and the next world. This is on one side; and on the other what is there? A mere fanciful or passionate attachment, with little enough of worth about it, even when pure with the utmost natural purity it can have; a mere passionate attachment, overlooking, or at least most certainly undervaluing, the great considerations we have just stated. Is not this a disgrace? Or if the motive to mixed marriage be an advantageous alliance in respect of money prospects, is it not even more disgraceful to soil a sacred thing with the sordid calculations of a commercial bargain? Or, if the mixed marriage be coveted because one of the parties possesses some little higher worldly standing of fashion, or connection, or style; why, is not the thing still more contemptibly disgraceful, at least for the Catholic, with his or

her belief about the one Church, the holiness of sacraments, the preciousness of God's grace, and the true end of life?"

From these testimonies it must appear evident that mixed marriages, no matter what precautions may be taken, are always more or less dangerous. Of course, there are exceptions. There are cases where such marriages have had happy results. But they are rare, they are exceptional, and we have no right to expect from God any special favors, when we act directly against the well-known wishes and even laws of His Church. There must be grave reasons, and "even grave difficulties impending over the faithful, that cannot otherwise be removed, before they can be allowed to expose their faith and morals to grave risks." Such are the terms of the sacred congregation of the Propaganda, in the Pope's name, in 1868. Hence our people will see that the bishop should not grant a dispensation for such marriages except in cases where grave difficulties and serious risks might otherwise be feared. It would, therefore, be a great fraud for a Catholic to engage himself to marry one who is not a Catholic and then plead the engagement as a ground for dispensation. It would be a fraud to settle everything for such marriage and then give as a reason for requiring dispensation, that everything is ready and that they cannot draw back. No Catholic is justified in contracting such an engagement until a dispensation has been previously obtained.

We so earnestly desire that no such marriage should take place at all, that we request the pastors not to apply for dispensations for mixed marriages, unless they find the reasons very great and convincing.

This, we trust, dear brethren, will prove sufficient to convince you of the evils of mixed marriages, and that we shall not have the grief of seeing any of them in future in our young diocese.

For a more complete development of the entire subject of Marriage from a Christian point of view, and of mixed marriages in particular, we strongly recommend for your perusal and serious consideration two little works lately published by Benziger Brothers: one is entitled "A Sure Way to a Happy Marriage;" and the other "An Instruction on Mixed Marriages," by the Right Rev. Dr. Ullathorne.

4. OTHER RULES FOR THE MARRIED.—We would also most earnestly urge upon Catholic women to strive by all means to make religion known and loved in their households; to impress upon the children, from their tenderest years, the importance of prayer, and as they grow up to imbue their young minds with love of the sacraments. Mothers will be well rewarded for all this care, when they will witness the unfolding of their children's minds and their growth in the true wisdom and loveliness of virtue. We would also suggest that Catholic women, when they find the time of maternity approaching, should know where to find a conscientious physician or faithful and skillful woman to take care of them, and should be determined, in case of danger, to refuse to allow those horrible devices by which the child's life is often ruthlessly sacrificed. A Catholic mother must know how to die rather than permit what is truly a great crime.

Such are some of the rules and regulations which we deem it important to send to you for the beginning of the Easter time. We hope and confidently trust, through the mercies of the risen Saviour, that they will contribute much to your spiritual advancement and to the growth of the Catholic faith throughout our diocese. The more faithfully we practice the doctrines of our glorious Church, the more will her beauty and majesty shine out in the eyes of all. She is so beautiful and strong, in spite of her nineteen centuries of labors, of conflicts and of victories, that even our short-comings and failings cannot conceal her loveliness. But how much more radiant will she appear, if we, her children, seek to reflect her beauty in the holiness of our lives.

We write these words on Good Friday, with the shadows of the Passion around us, but with the merciful cry of the dying Saviour ringing in our ears: "Father, forgive them, for they know not what they do!" and, therefore, we cannot forget to turn towards those children of the Church who have almost forgotten their Holy Mother, who have been so long estranged from her practices, and who have violated her laws. To them we address our most earnest prayer to return to God and to their Church. We conjure them, by the blood of the Saviour—by the scourging and crowning with thorns, and nailing to the cross—by the ardent cry of Jesus, "I thirst," to cast themselves at the feet of their merciful Lord and seek His pardon. The very rocks were split by His death; let not our hearts prove harder. We say to all that, whatever violations of ecclesiastical law may have taken place in the past, whether through ignorance, more or less culpable, or even through malice, now sincerely repented of, we shall most willingly authorize the pastors to grant any indulgence that lies in our power, and if application should be necessary to ourselves, we promise any concession that the repose of troubled consciences may require. May we not trust, then, dear brethren, that the feast of Easter will bring joy to you all, and that the peace of the Lord Jesus—that peace which He won by His victory over death and hell—that peace "which surpasseth all understanding"—will descend upon you and your families, and remain with you forever.

This letter shall be read at all the Masses in the churches where there are resident priests, on the Sunday immediately after its reception, and in the mission churches, at the earliest opportunity.

Given at Trenton, this 7th day of April (Good Friday), 1882.

† MICHAEL JOSEPH,

Bishop of Trenton.

The Rev. Clergy are requested to add henceforth to the prayers at Mass the "Oratio pro Papa," until further notification. .

PASTORAL LETTER

OF

THE RT. REV. JAMES A McFAUL, D.D.,

BISHOP OF TRENTON,

TO THE

CLERGY AND LAITY OF HIS DIOCESE.

POPE LEO XIII.

1902.

PASTORAL LETTER OF RT. REV. JAMES A. McFAUL, BISHOP OF
TRENTON, ON POPE LEO XIII.

JAMES AUGUSTINE, *by the grace of God and the favor of the Apostolic See,
Bishop of Trenton, to the Clergy and Laity of his Diocese, health and
benediction.*

DEARLY BELOVED BRETHREN :

In announcing the Annual Collection for the Holy Father, during this, the twenty-fifth year of his illustrious pontificate, it is proper that I should direct in a special manner your attention to the august personage of the Vicar of Christ and his manifold labors in behalf of the Church and of humanity.

This duty is rendered all the more pleasing by the fact that this diocese is under the greatest obligations to Leo XIII. He divided the Diocese of Newark which was co-extensive with the territory of the entire State of New Jersey, and created the Diocese of Trenton, appointing as the first Bishop of the See, my distinguished predecessor, Bishop O'Farrell. Besides, he has manifested his love for this portion of the Lord's vineyard by honoring some of its prominent priests and investing them with the Roman purple.

These proofs of paternal affection intensify the feelings of veneration which we as Catholics have for the Visible Head of the Church, and induce me, on this occasion, to refer, at least briefly, to the principal acts of his reign with the view of strengthening those ties that bind both the sheep and the lambs of the flock to him who has been so aptly called "The Great White Shepherd of Christendom."

Many of you remember the unusual stir in the civil and religious world at the death of Pius IX. Men prophesied the downfall of the Papacy and the destruction of the Church when deprived of her chief governing and teaching power. But the enduring character of the Papacy was demonstrated by the speedy election of Leo, a pope whose long career and successful reign remind us of the most glorious days of the Church of Christ.

On his accession to the chair of St. Peter, he found what has been termed a "hopeless inheritance," yet by his tact, wisdom and prudence, aided by guidance from above, he rules as powerfully as the greatest of his famous predecessors. Conclude not from this that the temporal power is unnecessary. It is requisite for the free, untrammelled government of the Church. The Pope should be subject to no earthly ruler, and his children should have free access to their Spiritual Father. Those dominions which render the Pope independent are the heritage of Catholics. No temporal potentate, no nation

has a right to their possession. The Head of the Church should dwell on neutral ground which should stand in relation to other countries as the District of Columbia to the several States of the Union. Within that territory he should reign supreme, not only as the Head of the Church, but also as a temporal Sovereign.

When there is question of great natural talents displayed in the field of statesmanship, three names claim special distinction: Leo, Gladstone and Bismarck, because they stand pre-eminent among all others of their day. Gladstone and Bismarck have passed from the councils of this world; Leo still remains. Bismarck, confiding in material power, aimed a blow at the destruction of the liberties of Catholics. He interfered with the God-given prerogatives of the Church and their exercise in the German Empire, and, although the "Iron Chancellor" loudly protested that he would never go to Canossa, all the world knows that the victory was on the side of the Pope.

Perhaps no other Supreme Pontiff has taken an equal interest in the great problem of his day. You recollect his masterly Encyclical "On Capital and Labor." It dealt with the abstruse problems of economics and handled them so skillfully that it attracted the admiration of those best qualified by their studies to appreciate and to pass judgment upon the accuracy of the solution offered. The reciprocal relations existing between Capital and Labor were clear in the light of the solid principles brought forward and developed. He maintained that they should be friends, and render mutual assistance since each is dependent on the other. He granted that Capital had betimes encroached upon the rights of Labor, but he did not fail to remind Labor of the dangers arising from unjust interference with Capital. He claimed that "supply and demand" are not the only factors deserving of consideration in the apportioning of wages. The laborer is worthy of his hire, and his wages should bear a just relation to his position in society, the kind of labor rendered, his own needs, and of those dependent upon him. He eloquently pleaded for justice and argued that we are all children of the same heavenly Father, all brethren, and all must observe the Golden Rule: "Do unto others as you would have them do to you." In a word, he declared that the solution of the difficulties and the alleviation of the evils of society could only be brought about by a return to the doctrines of Christ.

As a scholar and a teacher he has recalled an unbelieving and a materialistic age to those basic principles forged by the blows of intellectual giants, and proclaimed St. Thomas, the Angelic Doctor, "The Patron of Christian Schools." At this time I need not dwell longer on those marvelous Encyclicals in which he has treated other important questions of the day, such as those of Holy Scripture and Christian Democracy. I should like, however, to impress upon you this fact, that, humanly speaking and apart from supernatural guidance, the Holy Father must ever exercise the highest influence in the affairs of the world. What has been said of England will soon be said of America, that "her drum-beats are heard around the world and that the sun never sets upon her dominions." Notwithstanding their greatness, what in-

fluence has the United States or England on Russia, Germany or France? Not so with the Pope of Rome; when he raises his hand in benediction "*Urbi et Orbi*," upon Rome and the world, that blessing falls upon his children at the frozen poles and on the scorching sands of the equator. There is no part of the habitable globe where it does not find a resting place in some Catholic heart, awaken a chord of sympathy, and evoke the self-same spirit of fealty and affection which caused the Roman Empire to run with Christian blood and forced Tertullian to exclaim: "The blood of the Christians is the seed of Christianity." Think of it! Nearly three hundred millions of children in every nation, tribe and clime under Heaven, a solid phalanx, all marching forward under trained leaders, ready to die for the truths delivered to the saints! The power and influence of the Roman Pontiff are founded neither on fear nor favor, but on Christian faith, Christian hope, and Christian charity. Therefore do the proudest intellects and the greatest saints venerate and esteem him as the Vicar of Christ, the successor of St. Peter, the Visible Shepherd of Christ's visible flock on earth.

I shall never forget my visit, as Bishop, to his Holiness. That venerable man, bending under the weight of years, bade me be seated near him, inquired about the condition of the diocese, of all those entrusted to my care, and then in slow and measured tones spoke of the strength, the purity, the progress of the Church in America; nor did he fail to express his love and admiration for our civil institutions. He discoursed so lovingly of America and her beneficent influence that I was awed by his language and his personality, and I felt that my feet were on holy ground. The memory of that visit to the aged Prisoner of the Vatican who is now dependent upon the contributions of his faithful children to defray the expense of the various tribunals requisite in the government of the Church, impels me, during this Jubilee Year, to make a strong appeal to your liberality, and to earnestly hope that the Peter's Pence collection will be worthy of the diocese and of our great Pontiff, Leo the thirteenth.

† JAMES AUGUSTINE McFAUL,

Bishop of Trenton.

JOHN W. NORRIS, *Secretary.*

DECISION OF
THE RT. REV. JAMES A. McFAUL

BISHOP OF TRENTON

ARBITRATOR

BETWEEN

THE A. O. H. OF AMERICA

AND

THE A. O. H. OF THE U. S. A., IN AFFILIATION WITH
THE B. OF E.

TIME AND PLACE OF THE NATIONAL CONVENTION.

THE A. O. H. OF AMERICA AND THE A. O. H. OF THE U. S. IN
AFFILIATION WITH THE B. OF E.

Messrs. P. J. O'Connor, National President; John C. Weadock, National Vice-President; Maurice F. Wilhere, National Director; John P. Murphy, National Director; James O'Sullivan, National Secretary; Rev. William T. McLaughlin, a Committee representing "The A. O. H. of America;" and Rev. E. S. Phillips, National Delegate; E. R. Hayes, National Secretary; John McWilliams, National Treasurer; John P. Quinnan, Joseph McLaughlin, Miles F. McPartland, James H. Murphy, a Committee representing "The A. O. H. of the U. S. of America," in affiliation with the Board of Erin.

GENTLEMEN :

In my decision of December 11th, 1897, I reserved the right to designate the time and place for the National Convention, to be held by virtue of said decision, in the following words: "The National Delegate and the National President shall conjointly sign and issue a call, countersigned by the Arbitrator, to those under their jurisdiction, for a National Convention, to be held during the month of June, 1898, on such day, and in such place as the Arbitrator shall decide." This clause was accepted and ratified by your Honorable Committees. In pursuance of this part of the decision, I have weighed the reasons which should be considered in relation to the time and place of the National Convention, bearing always in mind the interests of both Organizations and specially the cause of unity and harmony.

Before the selection of an Arbitrator, each branch of the Order had selected an American city for holding its own National Convention, and after arbitration had been resorted to, it became at once perfectly clear that only one National Convention could be held, and that this must necessarily be one of the points on which the Arbitrator should exercise his judgment.

Besides, after so cordial an acceptance of my decision by your Honorable Committees, acting for both bodies, and its unanimous ratification—without even one discordant note from the Organizations throughout the country, covering, as it did, principles which had been discussed with such divergence of opinion during many years—it is evident that the question of time and place is of minor importance. Nevertheless, I have carefully considered this question, and I find that it would be imprudent and prejudicial to the interests of unity and harmony, if either of the cities designated, previous to my selection as Arbitrator, for National Conventions this year, were selected. I must, therefore, choose a neutral city, and be guided by its accessibility as a railway center, and its capability for accommodating the Delegates. Moreover, I think it will be granted, after my long and arduous labor in behalf of unity,

since I am to be temporary Chairman, and my personal supervision, as Arbitrator, will be needed until the close of the National Convention, that my convenience should also be considered. For, I am required, in a very busy season of the year for me, to devote a great part of my time to the interests of the Order, and should not be asked to leave my diocese.

It has been urged that certain American cities are replete with revolutionary memories, and that this entitles them to consideration in making a selection. Gentlemen, I most willingly concede the force of this argument. It will, indeed, be a glorious day when Irish and Irish-Americans meeting here in America, on soil rendered sacred, in revolutionary days, by the blood of our fathers, will lovingly entwine the memories of the heroic deeds of Erin and America—deeds crimsoned with their heart's blood and performed for "life, liberty and the pursuit of happiness." Therefore, I feel that Providence guided the steps of your Honorable Committees, seeking for union, to New Jersey. For here are the historic battle-fields of Princeton, Monmouth and Trenton. I love, indeed, to think that New Jersey was among the first of the sturdy Colonies to raise the standard of Independence; that her hills and valleys have been hallowed by the blood of revolutionary heroes; that when the destinies of this country were shrouded in darkness; when the spirits of the Fathers hung heavy and dejected; when defeat after defeat had tried their patience and taxed their endurance, the victory at Trenton gave them new strength and courage; and that in this city was seen, for the first time, the bright star of hope rising above the darkened horizon of America's brilliant future.

Familiar as we are with the glorious deeds, must not I, and my devoted flock, be proud of the fact that my Cathedral is built on the ground first dedicated to freedom and then to religion by the Lord of Hosts, and that its Gothic spire, while pointing out the way to heaven is alike a monument to civic and Christian virtue! Yes, gentlemen, be assured Providence guided you to Trenton; here the work of union was begun and here let it be enduringly cemented.

Therefore, I hereby decide that the National Convention to be called in pursuance of my decision, dated December 11th, 1897, shall be held in the city of Trenton, New Jersey, and begin on the 27th day of June, 1898.

This decision shall be forwarded to both Organizations by their National Secretaries, and a call for the said National Convention shall be issued later in the manner directed in my former decision.

With my best wishes for the New Year and my blessing to every member of the A. O. H., I am,

Very sincerely yours,

† JAMES A. McFAUL,
Arbitrator.

Trenton, N. J., January 10, 1898.

AFTERWORD.

A quarter of a century ago, the present Diocese of Trenton was a part of the Newark Diocese, which from 1853 to 1881 comprised the whole of New Jersey. When, however, Pope Leo XIII decided to promote Bishop Corrigan of Newark to the Archbishopric of New York, he also decided to divide the state into two separate Dioceses and Dr. Winand M. Wigger became third Bishop of Newark and Rev. Michael J. O'Farrell was appointed first Bishop of Trenton. To the old Diocese was left most of the larger and substantial parishes and Diocesan institutions, and it counted by far the greater number of Catholics. To compensate for this difference, the new Diocese received the greater area of territory and comprised thirteen counties, so that it had ample room to spread. It dominated the whole sea coast from Sandy Hook to Cape May Point. Yet over all this area the churches were few and far between, with no Diocesan institutions and only forty priests. Those who remained, however, or were allotted to the new Diocese took up the work of God with a determined purpose to spread His Kingdom. These were soon joined by others and under the guidance of their illustrious Bishop, churches, missions and stations began to multiply; Diocesan institutions soon arose, until now, at the close of the twenty-fifth year of its existence, the Diocese of Trenton ranks as one of the most progressive in the East. With pleasure, therefore, may we look back to the beginnings of Catholicity in this section of New Jersey and with a laudable pride may we recount the story of our triumphs, whilst leaving on record the dates and facts connected with our progress from the little mission station in Salem and Gloucester Counties, to the stately churches in our large cities to-day. To those hard-working priests, Bishops and religious laity, who gave their lives to the preservation of the faith, we offer our tribute of gratitude and admiration. To the present generation of priests and people we give a hearty God-speed in the work they are doing. To-day at the celebration of the Silver Jubilee, we may look around and count over 100 parish churches, 40 missions, 98 stations, a fully equipped hospital, 3 homes for the aged poor, 2 orphanages, a day nursery, one college, 6 academies, 39 parish schools, instructing 10,000 pupils—all cared for by 142 priests, 315 Sisters, and supported by 110,000 of the best laity in the world. Assisting in the Diocese are the following religious communities: The Franciscans, Augustinians, Vincentian Fathers of the Pious Missions, Sisters of Charity, Mercy, St. Francis, St. Dominic, St. Felix and Mission Helpers—all working for God under the guidance of our illustrious Bishop James Augustine McFaul.

Yet to accomplish these splendid results meant persevering industry and united generous action upon the part of clergy and people. Nay it also meant much more; it meant heroic self-sacrifice and enduring patience through difficulties that at times seemed almost insurmountable, but at all times God blessed and rewarded the noble efforts. Churches, schools, convents, hospitals and other religious foundations remain to-day to attest the efficacy of these trials, many of the details of which are recorded only in the book of life. Yet the story, detached though it be, is interesting to those who can appreciate such efforts; for it tells of poverty and misfortune endured with the courage of the martyrs of old, in their fidelity to Faith. It records the work done by brave and religious men and women who crossed the sea to escape the tyranny of religious persecutions and misgovernment in Ireland and Germany. It tells of the iniquitous banishment of the Acadians and the French refugees, fleeing the terrors of revolution at home—all seeking a peaceful refuge in this new land, and sharing their prosperity for the spread of Christ's kingdom upon earth. Could these early actors have penetrated the veil of the future and foreseen the fruitage of their labors, they would indeed have rejoiced and been encouraged in their labors. But whatever has been done in the past is only a small beginning, and where others have laid down the burden we must take it up and continue to carry it with the same faithful patience and perseverance. To-day many of our churches are small and insignificant, some of our schools and convents can be improved. It remains for us to do our duty in building and perfecting and laying new foundations for future increase, for what our Catholic American ancestors wrought with toil and trouble is easier for us, since that ugly spirit of race hatred and religious intolerance, has well-nigh passed away, and we can live with our non-Catholic fellow-citizens in peace and pleasure, teaching them by a noble example of Christian forbearance, the innate beauty and fraternity of the Catholic Church. Our lots have been cast in different times, for we have new foes to fight—the spirit of irreligion, indifference, socialism, and anarchism. To the discomfiture of these we must bend our efforts, by training up in our schools a band of pious, God-fearing, reverential Catholic American citizens whose ambition as citizens must be to cherish and uphold our glorious American Constitution, and as Catholics to become faithful and consistent members of our Church.

ADDENDA



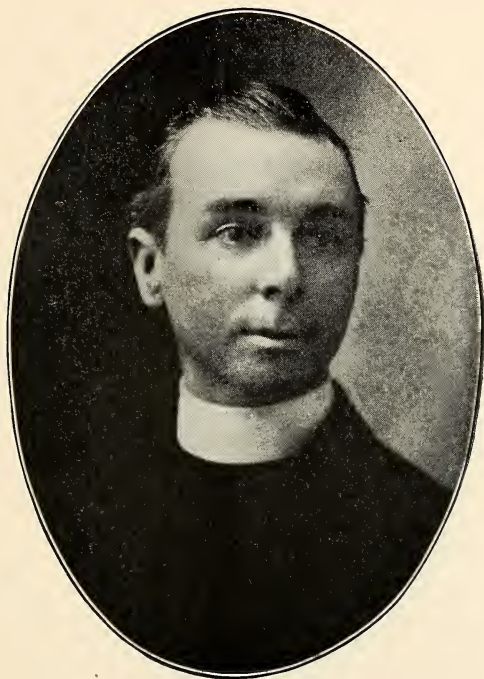
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REV. J. A. EGAN.



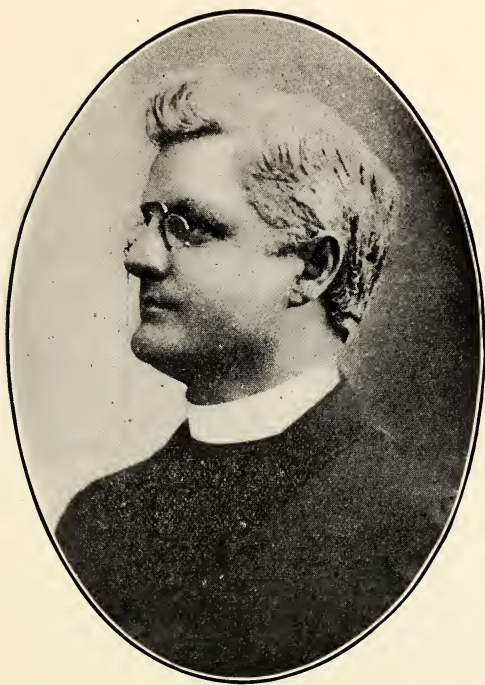
REV. JOSEPH TRANSERICCI.



REV. JOHN A. GRAHAM.



REV. WM. J. O'FARRELL.



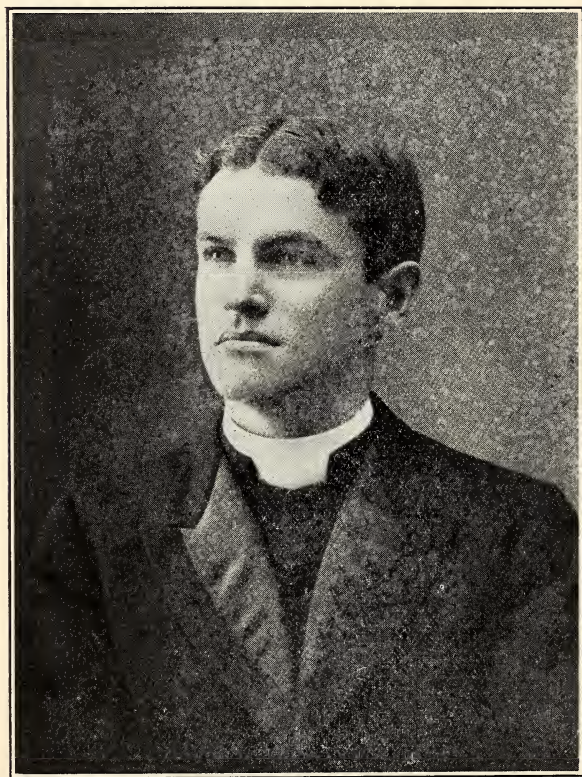
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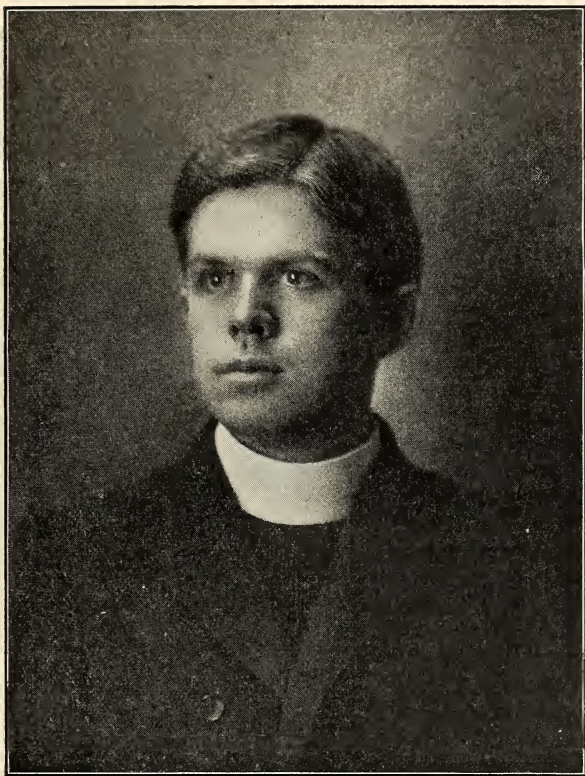
REV. D. J. DUGGAN.



REV. PETER JACHETTI.



FATHER KEARNS.



REV. JOHN A. CONWAY.



IMMACULATE CONCEPTION CHURCH, CLINTON, N. J.



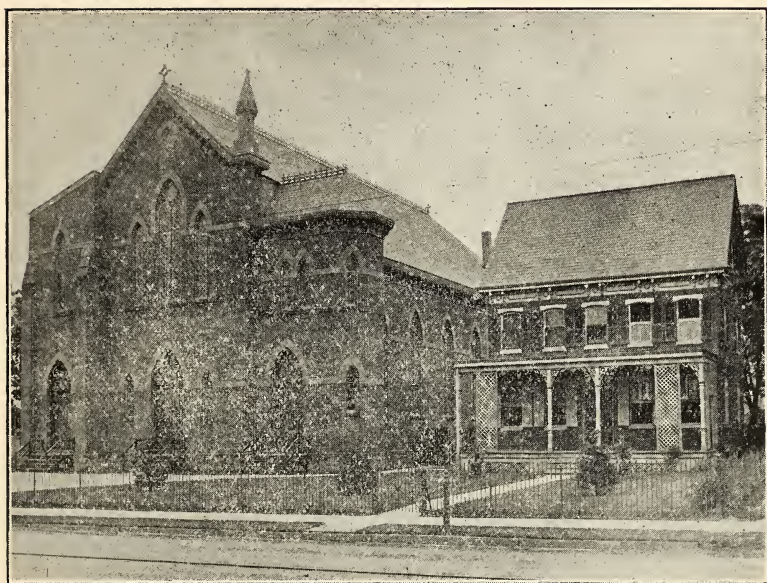
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ST. SCHOLASTICA'S CONVENT, PRINCETON, N. J.



ST. JOHN'S CHURCH, ALLENTOWN, N. J.



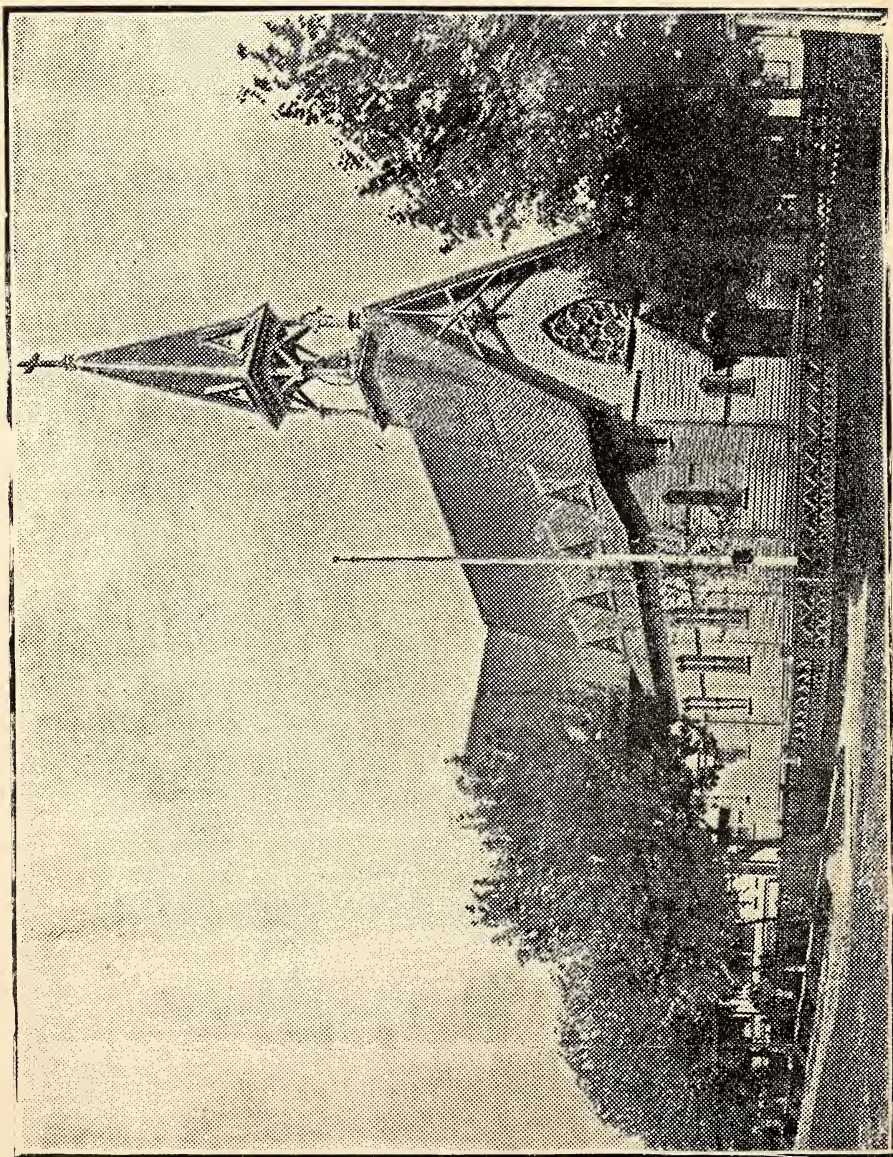
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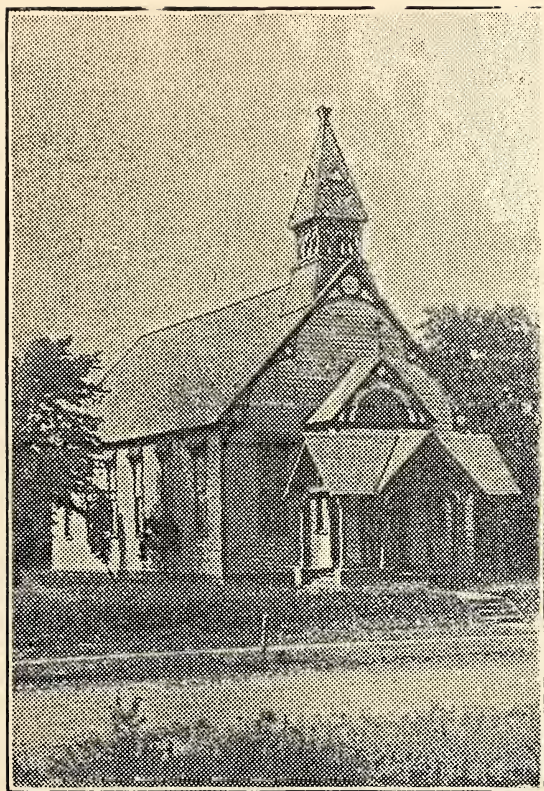
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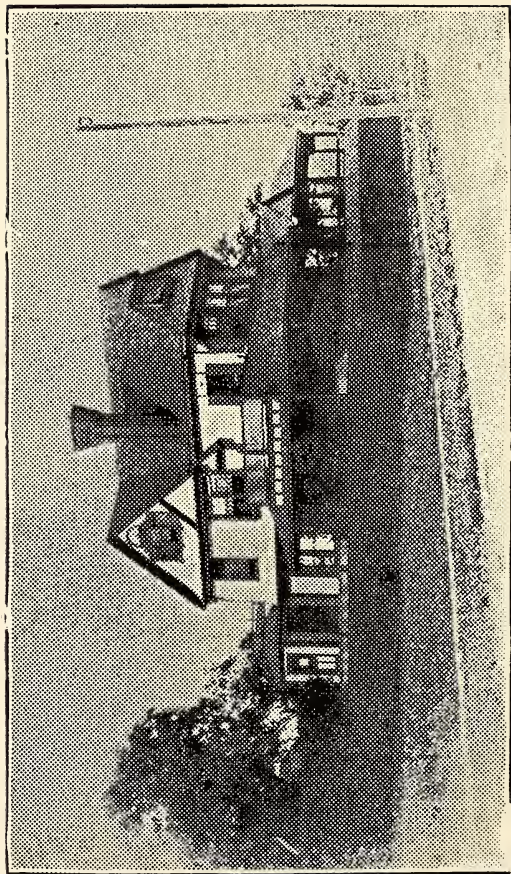
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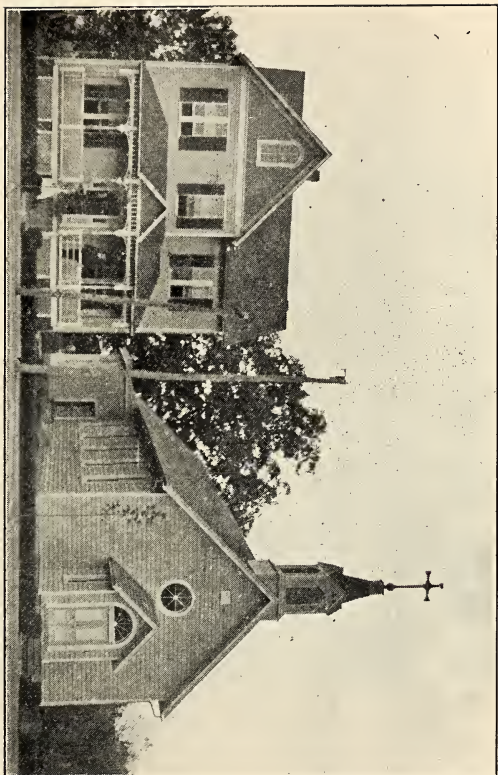
CHURCH OF OUR LADY, STAR OF THE SEA, LONG BRANCH, N. J.



ST. ANN'S CHURCH, SPRING LAKE, N. J.



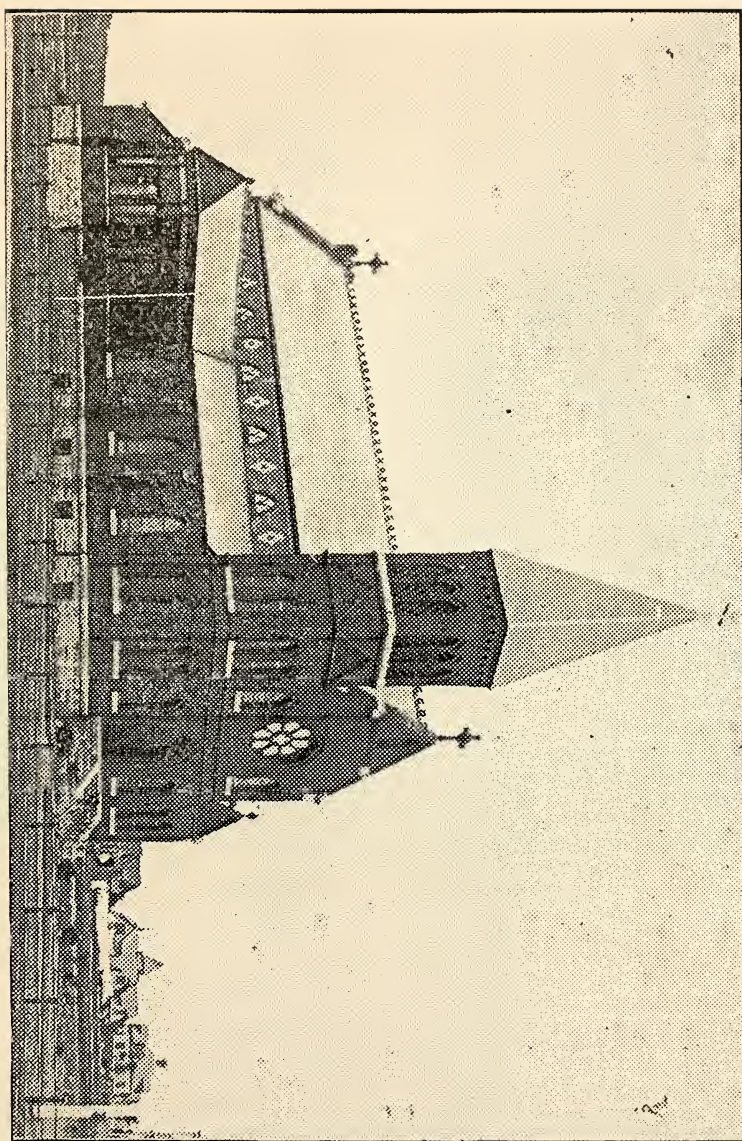
RECTORY, SPRING LAKE, N. J.



ST. BRIDGET'S CHURCH, GLASSBORO, N. J.



ST. JOSEPH'S CHURCH AND RECTORY, DUNELLEN, N. J.



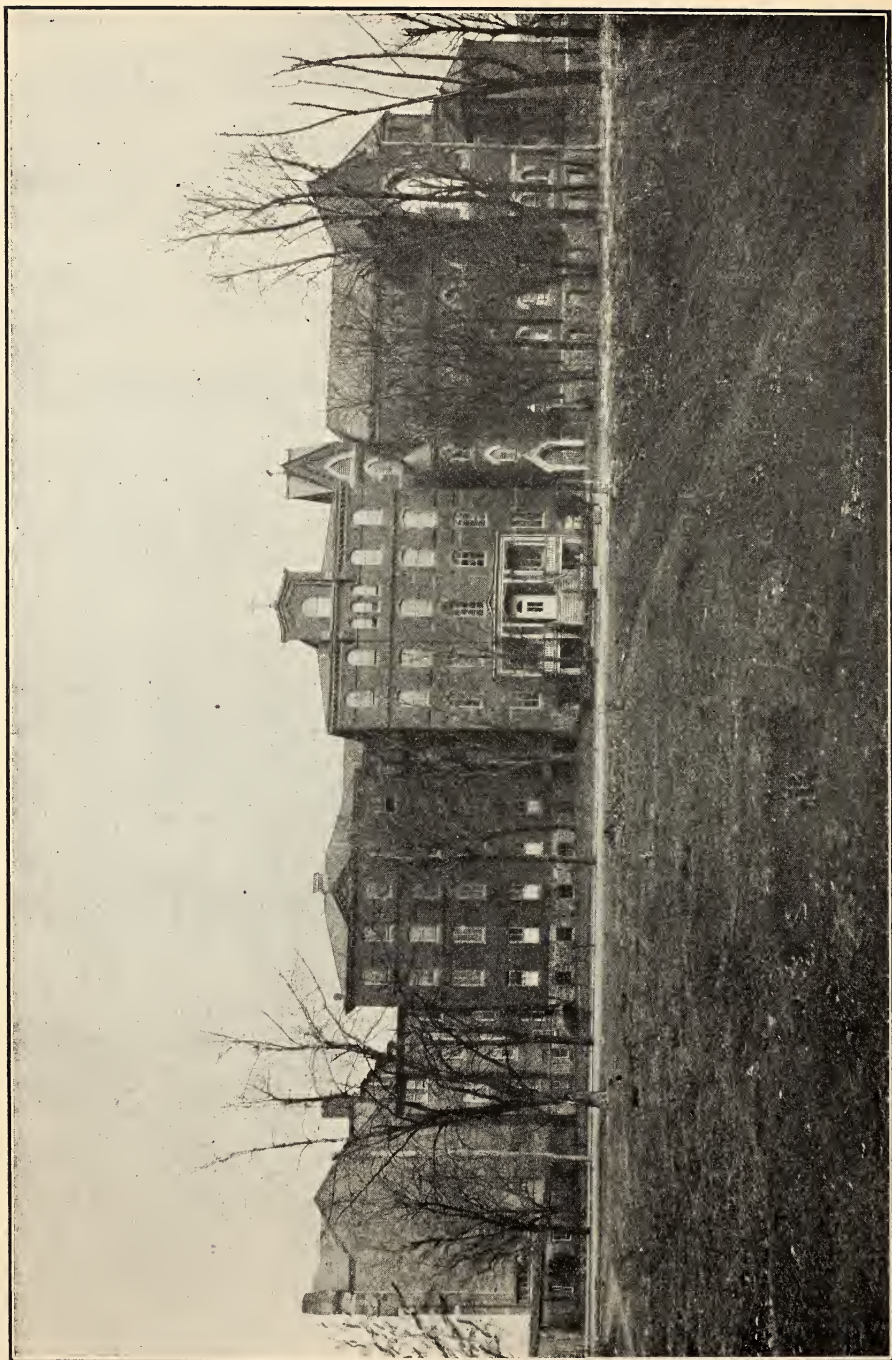
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HOLY FAMILY CHURCH, WATERFORD, N. J.



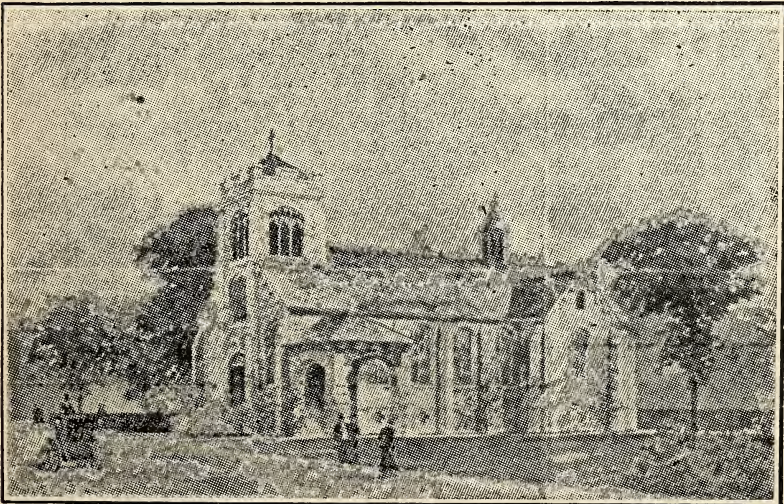
CHURCH OF THE ASSUMPTION, HACKETTSTOWN, N. J.



ST. FRANCIS' HOSPITAL, TRENTON, N. J.



ST. JOSEPH'S CHURCH, ROOSEVELT, N. J.



ST. MARY'S CHURCH, DEAL BEACH, N. J.



ST. STANISLAUS' CHURCH, TRENTON, N. J.

REV. JAMES J. POWERS.

Rev. James J. Powers was born in Trenton, N. J. After finishing his grammar course at the Cathedral School he entered St. Vincent's College, Westmoreland County, Pa., where he completed his classics and theological course. On June 3d, 1903, he was ordained at St. Patrick's Cathedral, Newark, N. J. His first Mass was celebrated in St. Mary's Cathedral, Trenton, N. J., on June 17, 1906, since which time he has been engaged as assistant and secretary to the Rt. Rev. Bishop McFaul, as well as doing parish work at St. Alphonsus' Church, Hopewell, as rector and chaplain to St. Michael's Home of that place. As secretary he has always been kind and genial with priests and people and faithful to the trust reposed in him by his Bishop. For several years he has edited the St. Michael's Messenger and is a good friend to the orphans. At present he is rector of St. Alphonsus' Church, Hopewell, and chaplain to the Home.

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